

Introduction to the Hadîth

Traditions of Prophet Muḥammad

صلى الله عليه وسلم

‘Abdur Raḥmân I. Doi

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بسم الله الرحمن الرحيم

Preface to the First Edition

BESIDES THE QUR'ÂN, the Hadîth of the Prophet Sallallâhu 'Alayhi Wasallam give a Muslim an embodiment of the code of life. It provides guidance in all walks of life — individual and social, material and moral, economic and political, legal and cultural, national and international. In the Prophet's lofty personality, according to the Muslims, is the last milestone of the heavenly sent commandments. Therefore, his conduct and character has been declared as a specimen to be followed and adopted by man to achieve nearness to Allâh and ultimate salvation.

It is true to say that the life of the Prophet of Islâm is not shrouded in mysteries, since the religion of Islâm was born in the full light of history. Every incident, nay, every word of the Prophet is recorded. Yet in spite of all, this no prophet and religion are so little understood as Muhammad Sallallâhu 'Alayhi Wasallam and Islâm.

In this book, therefore, I have made a little effort to introduce the wise words of the Prophet of Islâm with a short history of his life. I have selected the Ahâdîth in such a way that they can give a fair picture of the Message of the Prophet Sallallâhu 'Alayhi Wasallam to the readers.

My main aim in writing this book is to try to help the students who are reading Islâmic Religious Knowledge; keeping their needs in view, I have made selections of the Traditions from the recommended books in their syllabus. I have introduced Ahâdîth according to the subjects and transliterated them immediately after giving the text. The transliteration, I hope, will help especially those who do not know the Arabic language and still wish to commit to their memory or quote some smaller parts of them.

'ABDUR RAHMÂN I. DOI

1st February 1967

Preface to the New Edition

INTRODUCTION TO THE HADÎTH was written about three decades ago. Since then, it has gone through several editions published from Lagos, Zaria, Chicago, London and Kuala Lampur, and now from Pretoria - South Africa. This book was primarily intended to meet the requirements of schools and colleges at an elementary level. It was also meant for the general public in order to provide them with an acquaintance to the broader outlines of the subject of Hadîth.

It has been an endeavour of the author to place before them information about the salient features of the traditions of the Prophet Muhammad Sallallâhu 'Alayhi Wasallam. In doing this, a special stress has been laid on aspects of the science of Hadîth. Definition and Classification of Hadîth, the Importance of Hadîth in the lives of Muslims, the six Canonical Collections and their Compilers, and a selection of Hadîth conveying the message of the Prophet Sallallâhu 'Alayhi Wasallam on various aspects of a Muslim's life.

The personality of the Holy Prophet Sallallâhu 'Alayhi Wasallam constitutes a model example for Muslims for all time to come. His life not only represents the practical demonstration as to how Muslims should act upon the teachings of the Qur'ân, but also constitutes the eternal source of the Prophet Sallallâhu 'Alayhi Wasallam's life has been painstakingly preserved by the Muhaddithîn for the posterity, it is our duty to make sure that every Muslim is made aware of this great legacy of Islâm.

I am particularly indebted to Maulânâ Khâlid Dhorât, my student, for preparing this new edition for the press.

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12th of July 1996 — 25th Safar 1417

Method of Transliteration

The following method of transliteration is used in this book:

ء	'	ف	f
ب	b	ق	q
ت	t	ك	k
ث	th	ل	l
ج	j	م	m
ح	h	ن	n
خ	kh	ه	h
د	d	و	w
ذ	dh	و	û long
ر	r	ُ	u short
ز	z	ا	â long
س	s	ا	a short
ش	sh	ى	y consonant
ص	s	ي	î long
ض	d	ي	i short
ط	t	ُ	un (above the letter)
ظ	z	ا	an (above the letter)
ع	'	ا	in (below the letter)
غ	gh		

I

The Prophet Muḥammad Al-Amîn (The Trustworthy)

صلى الله عليه وسلم

1.1 Introduction

THE PROPHET Muḥammad Ṣallallāhu ‘Alayhi Wasallam was born in Makkah in the Arabian Peninsula on Monday, 12th Rabi’ al-Awwal in the year 570 A.C. He was from the tribe of the Quraish, and was related to Ibrâhîm ‘Alayhis Salâm through his son, Ismâ‘îl ‘Alayhis Salâm.

He was born posthumously; his father, ‘Abd-Allâh Ibn ‘Abd al-Muttalib, died while returning home from Syria with a Makkan caravan. He lost his mother Âmina, daughter of Wahb, when he was only six years old. As a result, the orphaned child had to be brought up for a short while by his grandfather, ‘Abd al-Muttalib, and then by his uncle, Abû Tâlib, after his grandfather’s death. Abû Tâlib trained him in tending his (Abû Tâlib’s) sheep and in his small business.

Much of our knowledge of the Prophet Muḥammad Ṣallallāhu ‘Alayhi Wasallam’s life comes from the work of Ibn Ishâq, who has categorised Muḥammad Ṣallallāhu ‘Alayhi Wasallam’s career under four periods:

- i. His first forty years, as a thoughtful meditator in Makkah before he received the Revelation.
- ii. The first three of his thirteen years in Makkah after receiving wahy (revelation).
- iii. Ten years of public mission in Makkah and
- iv. The rest of his life (10 years) spent in Madînah.

First Phase:

Since his boyhood, the Prophet Muhammad Sallallahu 'Alayhi Wasallam was so well known for his politeness, honesty and good character, that he was called Al-Amîn, the Trustworthy. Two main events are worthy of note during the first period of his life: his journey to Syria, at the age of twelve, and his marriage at the age of twenty-five. According to Ibn Ishâq, there was an old man of the tribe of Lihb who was 122 years of age and who was a seer. Whenever he came to Makkah, the Quraish used to bring their boys before him, so that he could tell them their fortunes. Abû Tâlib following this practice, brought Muhammad along with some other boys to the seer who looked at him. He was struck by his appearance. He cried, "Bring me that boy". When Abû Tâlib saw his eagerness, he hid him and the seer began to say, "Woe to you, bring me that boy, I saw just now, for by Allâh, he has a great future". Abû Tâlib, however, went away with the Prophet Sallallâhu 'Alayhi Wasallam.

At the age of twelve, Muhammad accompanied his uncle Abû Tâlib on a caravan journey to Syria. When the caravan reached Busrâ in Syria, Muhammad met a monk named Bahîrâ, who wanted to know all about him. Many caravans had often passed by, but he (Bahîrâ) did not speak to them, or took any notice of them. He prepared a feast for the members of this caravan. Bahîrâ said that he had seen a cloud overshadowing Muhammad. After further enquiry from Abû Tâlib, the monk advised him to return home with his nephew and keep a watchful eye on him, for before him lay a great future. It is therefore clear that from an early age, Muhammad Sallallâhu 'Alayhi Wasallam had been marked as one with an overwhelming personality and a benefactor of mankind. His good manners coupled with his physical charm endeared him to all those people who came into contact with him.

At the age of twenty-five, Prophet Muhammad Sallallâhu 'Alayhi Wasallam married a widow named Khadijah, who had previously employed him as a trader, to travel with her merchandise from Makkah to Syria. Muhammad's honesty and his skill as a salesman

impressed her. The success achieved by him in this business and his impeccable character so impressed Khadijah that she proposed herself to him in marriage, and he accepted. Although Khadijah was fifteen years older than Muhammad Sallallâhu 'Alayhi Wasallam, yet the two of them lived together in harmony till death separated them. During Khadijah's lifetime, Muhammad Sallallâhu 'Alayhi Wasallam did not marry any other woman. The couple was deeply respected in Makkah because of their happy family life and mutual understanding and respect.

Second Phase:

The second period of his life began with the Revelation, which was to inaugurate him in his prophetic career. From an early age, Muhammad Sallallâhu 'Alayhi Wasallam had developed the habit of spending lengthy uninterrupted periods of meditation on Mount Hirâ near Makkah. It was during one of such sessions, at about the age of forty (60 A.D.) that he received his first revelation wherein he was told that he had been selected by Allâh Subhânahu Wa-Ta'âla to be the Prophet of Islâm. He heard a voice telling him:

*"Read in the name of your Lord, who created
Created man from a clot of blood.
Read, and your Lord is the most bounteous,
Who taught by the pen,
Taught man what he knew not." — Sûrah 96, 1-5.*

It was the archangel, Gabriel, that appeared unto Prophet Muhammad Sallallâhu 'Alayhi Wasallam in this vision. It was a traumatic experience for Muhammad Sallallâhu 'Alayhi Wasallam and he was naturally confused. He returned home shivering with fear and related his experience to his wife, Khadijah. He then learnt that the strange visitor he had in Cave Hirâ was an angel messenger of Allâh Subhânahu Wa-Ta'âla, that Allah Who is the the Creator of the world, the only One God who has no partner, and that this angel brought down the message of Allah to all the Prophets. These revelations were to form the main

principles of the religion of Islâm, which Prophet Muḥammad Ṣallallâhu ‘Alayhi Wasallam was about to preach.

Before Prophet Muḥammad Ṣallallâhu ‘Alayhi Wasallam began his mission, the people of Arabia were idolaters; they worshipped al-‘Uzzâ, al-Lât and al-Manât, whom they considered to be the three daughters of Allâh, and whose idols they had placed in the Ka’bah. The indigent women used to dance in the nude, while poets used to compose poems eulogising every part of their bodies. That society used to bury their daughters alive because of the fear of poverty, and because their fathers considered it an insult to be addressed as “father in law” when their daughters were to eventually marry. Bloody feuds were quite common amongst them. When a father was killed, one of his sons was instructed to avenge his death, usually from another tribe.

Such was the condition of Arabia before Prophet Muḥammad Ṣallallâhu ‘Alayhi Wasallam showed his missionary zeal. Arab historians call it the period of *Jâhiliyyah* (i.e. period of darkness and ignorance). It was to such people that Prophet Muḥammad Ṣallallâhu ‘Alayhi Wasallam brought his message of the unity of Allâh Subḥânâhu Wa-Ta‘âla.

Prophet Muḥammad Ṣallallâhu ‘Alayhi Wasallam lived an ordinary life among his fellow Arabs. He was not known as a prophet, preacher, orator or statesman. None had heard him imparting gems of wisdom as he did thereafter. He had never entered in discoursing on the principle of metaphysics, ethics, law, politics, economics and sociology earlier. He was not even known as an ordinary soldier, let alone being a great general. He had uttered no word about Allâh, angels, the revealed Books, the early prophets, the bygone nations, the day of Judgement, the hereafter. Infact, he was known to be an Ummî (unlettered person). But when the Divine Revelation came to him, and he was commissioned to reform humanity by Allâh Subḥânâhu Wa-Ta‘âla, he was a changed man. With the message from Allâh Subḥânâhu Wa-Ta‘âla, he was imbued with qualities that were unique.

Muḥammad Ṣallallâhu ‘Alayhi Wasallam’s transformation was so unparalleled that when he began to preach the message from Allâh Subḥânâhu Wa-Ta‘âla, the whole of Arabia stood in awe and wonder. They were bewitched by his wonderful eloquence and oratory. Indeed, it was so impressive and captivating that his worst enemies were afraid of hearing it, lest it should penetrate deep into the recesses of their hearts, or the very marrows of their bones and make them bid good-bye to their old religion and culture.

Now Muḥammad Ṣallallâhu ‘Alayhi Wasallam appeared before his people, as a reformer, a revolutionary, an illustrious politician, a great leader, a judge of the highest eminence and an incomparable general. This was really a miracle of Providence. He succeeded in uniting the unruly, uncultured, warlike, ignorant and tribalistic people under one banner, one law, one religion, one culture, one civilisation and one form of government,

The doctrine of faith that he preached had been summed up in the following words: “*I testify that there is no god but Allâh, and that Muḥammad is the messenger of Allâh.*” This simple confession of faith is so important in Islâm that its mere utterance is sufficient to convert one to Islâm. It is so important because it contains no less than seven articles of faith which are as follows. (1) Belief in the Oneness of Allâh Subḥânâhu Wa-Ta‘âla; (2) the existence of Angels; (3) the Divine origin of Books from Allâh Subḥânâhu Wa-Ta‘âla; (4) Messengers (prophets) from Allâh Subḥânâhu Wa-Ta‘âla; (5) the hereafter; (6) the Premeasurement of good and evil from Allâh and (7) the Resurrection after death.

The second part of his teachings comprises the five obligatory duties of Muslims, otherwise known as the “*Five Pillars of Islâm*”.

The first of those five duties is *Imân*: The confession of faith in the Oneness of Allâh Subḥânâhu Wa-Ta‘âla and in the Divine messengership of Muḥammad Ṣallallâhu ‘Alayhi Wasallam. The Qur’ân tells us that Allâh Subḥânâhu Wa-Ta‘âla created everything — animals, sun, moon, stars, stones, trees — for our benefit and therefore none of these must be worshipped. Allâh Subḥânâhu Wa-Ta‘âla has no partner, no advisor, no helper, no son, no

daughter. He is only One and not one in three or more as other religions have understood him to be.

The second Pillar of Islâm is Salâh (prayer): Every Muslim is required to pray five times a day, and when so doing, he must face the Ka'bah in Makkah. He must also perform ablution before beginning to pray. Prayers said congregationally in the mosque, have more merit than when one prays individually at home.

The third Pillar of Islâm is Zakâh (Almsgiving): A Muslim should give away two and half percent of his annual savings either in cash or in kind. The alms collected are to be used to support the poor, the needy and the destitute.

Saum (Fasting) during the month of Ramadân forms the fourth major duty of every Muslim. Muslims are expected to abstain from all food, drink and sexual union from dawn to sunset throughout the month.

The fifth and last of these obligatory duties is the Hajj: holy pilgrimage to Makkah which every Muslim should aspire to undertake once in his/her lifetime, provided he or she is capable of doing so.

These are the cardinal principles of Islâm taught by Prophet Muḥammad Ṣallallâhu 'Alayhi Wasallam. At the commencement of his mission, Prophet Muḥammad Ṣallallâhu 'Alayhi Wasallam made clear to his listeners that he was "*no more than an ordinary human being like any one of them*"; that he was a Messenger of Allâh Subḥânahu Wa-Ta'âla. He initially succeeded in gaining the support of some of his relatives and friends. These included Khadîjah, his wife and 'Alî, his cousin. For the first three years of his career, Prophet Muḥammad Ṣallallâhu 'Alayhi Wasallam engaged in preaching to gain some adherents from his own family, among his friends, and from members of humble groups in Makkah.

Third Phase:

By the fourth year of prophethood, Muḥammad Ṣallallâhu 'Alayhi Wasallam had entered the third phase of his career. He could now

declare his message publicly. And for the next ten years, the Prophet Muḥammad Ṣallallâhu 'Alayhi Wasallam taught the Makkans the religion of Islâm, which was to be their "way of life". Since Allâh Subḥânahu Wa-Ta'âla is righteous, he declared, He demand righteousness from His people. As Prophet Ṣallallâhu 'Alayhi Wasallam's preaching began to gain ground in Makkah, it aroused the jealousy and hatred of the Makkans, who regarded his teachings as an attack on the sacredness of the Ka'bah and their ancestral beliefs. The Makkans had been making much money from the proceeds they derived from pilgrims who came to Makkah annually to participate in the annual fairs. Naturally they would not want this source of their revenue to be adversely affected.

Besides, the doctrine of equality of all men, as preached by the Prophet Ṣallallâhu 'Alayhi Wasallam, contradicted the Quraishite claim of their right to rule their countrymen from north to south of the Arabian Peninsula. They also resented the restrictions placed on their heavy drinking, adultery, gambling and exhibition of naked women at the annual fairs.

Above all there was an age-old rivalry between the house of the Banû Umayyah and the Hashimites. This explains why Abû Sufyân, a member of the House of the Banû Umayyah became such an ardent enemy of the Prophet Ṣallallâhu 'Alayhi Wasallam, who was a Hâshimite. It was Abû Sufyân who led the attack on the Prophet Ṣallallâhu 'Alayhi Wasallam and his mission. Whenever the new Muslims went to pray, their enemies would disperse them. The Quraish would drown the voice of the Prophet Ṣallallâhu 'Alayhi Wasallam by singing coarse songs and creating a tremendous din whenever he tried to speak in public. One of them, Abû Jahl, his distant uncle, threw a camel's placenta on the back of the Prophet Ṣallallâhu 'Alayhi Wasallam on one occasion while he was absorbed in his prayers. Prophet Muḥammad Ṣallallâhu 'Alayhi Wasallam remained silent; he simply asked his daughter to cleanse him.

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than frightening him into silence, all these acts of hostility emboldened Prophet Muḥammad Ṣallallāhu ‘Alayhi Wasallam to preach publicly. Much to the annoyance of his enemies, his following increased immensely.

The Quraish intensified their persecution, so much so that about eleven families had to migrate to Abyssinia. These were followed by eighty-three families in 615 A.C.

In spite of all this, Muḥammad continued to deliver the message from Allāh Subḥānahu Wa-Ta‘āla fearlessly, until at last, in the face of persistent opposition, he was compelled to migrate from Makkah to Madīnah in the year 622 A.C. This migration is referred to as the Hijrah, The year 622 A.C. is a milestone in the Muslim Calendar since it marks the first year of the Muslim era which is abbreviated thus A.H.: (meaning “After Hijrah”).

Fourth Phase:

The rest of Muḥammad Ṣallallāhu ‘Alayhi Wasallam’s life was spent at Yathrib, now called Madīnah i.e. the city of the Messenger, the city *par excellence*.

At Madīnah, Muḥammad Ṣallallāhu ‘Alayhi Wasallam developed his model state where all were treated equal in the eyes of the law without any clannish distinctions. Meanwhile the struggle between Muslims and the Quraish continued on a more violent scale. This struggle eventually led to the Battle of Badr (624 A.C.). Abū Sufyān, who was at the time an avowed enemy of Muḥammad Ṣallallāhu ‘Alayhi Wasallam but later became a Muslim, led the Quraish from Makkah while the Prophet Ṣallallāhu ‘Alayhi Wasallam led the Muslims from Madīnah. In the battle that ensued, Prophet Muḥammad Ṣallallāhu ‘Alayhi Wasallam’s army of three hundred Muslims triumphed over about a thousand Makkans. This decisive victory of a supposedly inferior force from the poorer city over the men of Makkah gave Islām much prestige in the south-west region of Arabia.

Other battles followed during the succeeding years, and at last in the year 630 A.C., Muḥammad Ṣallallāhu ‘Alayhi Wasallam and his men marched on Makkah. Makkah fell like a pack of cards with little or without any fighting. The Prophet Ṣallallāhu ‘Alayhi Wasallam entered the city victoriously. It is remarkable that the people of Makkah, though non-Muslims, were treated with special magnanimity. Muḥammad Ṣallallāhu ‘Alayhi Wasallam presented gifts liberally, but he demanded the destruction of all the idols in the Ka’bah. Thus Arabia was totally overwhelmed by Islāmic forces and the powers of truth.

In the last year of his life, Muḥammad Ṣallallāhu ‘Alayhi Wasallam again entered Makkah, this time to deliver his “Farewell Sermon” after his last Pilgrimage. In his farewell message, Muḥammad Ṣallallāhu ‘Alayhi Wasallam touched on fifteen points regarding man’s duty towards his fellow men. He encouraged peaceful co-existence among Muslims and preached the principle of equality of all men in Islām. He condemned bloodshed and usury whilst he urged the people to safeguard the rights of women and the rights of slaves as well, and so on.

Three months after his return to Madīnah from his “Farewell Pilgrimage”, Prophet Ṣallallāhu ‘Alayhi Wasallam suddenly took ill and passed away on the 13th day of the month of Rabī’-al-Awwal in the year 10 A.H. (i.e, Monday June 8th 632 A.C.). Thus ended the life of the last (and the seal) of the Prophets of Allāh Subḥānahu Wa-Ta‘āla.

One characteristic that distinguishes his life from the lives of many of us today is that it was an open and transparent one. Often people have something to hide from others. A father would normally keep silent over certain questions that might come from his son, whilst a mother keeps her daughter in the dark regarding certain matters which are considered to be the mysteries of life. Even friends, however intimate they might be, sometimes would not let each other into certain secrets in their lives. In short, humanity in general is to a large extent individualistic.

Questions about one's privacy usually receive the retort "*mind your own business*". We also try to explain some of our actions by attributing them to "*reasons best known to ourselves*". In contrast, as far as Prophet Muhammad Sallallâhu 'Alayhi Wasallam was concerned, he had nothing to hide from his people. He had many Sahâbah (Companions) who recorded his sayings and his doings. His wives reported about his prayers, fasting and as they saw him in his private life. He was always prepared to answer questions put to him by anyone. In this way, there came into existence a body of information regarding his daily routine which came to be known as the Hadîth or "Traditions of the Prophet".

In the next chapter we shall examine the important issue of "The Ahadîth or the Traditions of the Prophet Sallallâhu 'Alayhi Wasallam".

The Hadîth and Sunnah: A Definition

2.1 Introduction

THE PRIME sources of the religion of Islâm are the Qur'ân and the Hadîth. The Qur'ân is the word of Allâh Subhânahu Wa-Ta'âla to all Mankind. The Prophet Sallallâhu 'Alayhi Wasallam did not have anything to do with its composition; it was revealed to him as it is now read. Whilst the Qur'ân provides the Muslim the primary rules for an Islâmic life-style, there are many matters where further guidance is necessary, about which the Qur'ân is silent. In such a case, the obvious is to follow the custom or practice of the Prophet Sallallâhu 'Alayhi Wasallam (i.e. Sunnah). There were ancient customs which could be accepted in some matters, but on issues relating to the religion of Islâm, there were the actions of the earliest believers, who had been the contemporaries and Companions of the Prophet Sallallâhu 'Alayhi Wasallam and who would have presumably acted in religious matters in accordance with the guidance of the Prophet Sallallâhu 'Alayhi Wasallam himself. Eventually there came into existence traditions which gave formal authorization to the practices of the earliest Muslims on various matters.

Literally, Sunnah means "a way" or "rule or manner of acting" or "mode of life". In consequence of this, there arose in Islâm a class of students who made it their business to invite and report on the minutest detail concerning the life of the Prophet Sallallâhu 'Alayhi Wasallam.

Before long, attention was drawn to the Prophet Sallallâhu 'Alayhi Wasallam, and his way of life became the ideal life-style of Muslims. In other words the Sunnah of the Prophet Sallallâhu 'Alayhi Wasallam became a standardised code of living which every Muslim is expected to aspire towards. Certainly, who else could be a

better guide for Muslims than the Prophet Sallallâhu 'Alayhi Wasallam himself. His words and deeds, therefore, became and are a source of inspiration for all Muslims, for all times.

Both in the Prophet Sallallâhu 'Alayhi Wasallam's lifetime and after his death, reports of the Prophet Sallallâhu 'Alayhi Wasallam's sagacious sayings and doings began to circulate. Some were memorised by the Sahâbah whilst others were reduced to writing. These sayings continued to be reported and increased in due course as they were gleaned from the Sahâbah, the Companions of the Prophet Sallallâhu 'Alayhi Wasallam. This knowledge spread far and wide and became subject to standardization and selection according to a vigorous criteria. The words of Prophet Sallallâhu 'Alayhi Wasallam supported by the Word of Allâh Subhânahu Wa-Ta'âla.

The Hadîth, in other words, is the second source of the shari'ah after the Qur'ân upon which every Muslim rests the fabric of his faith and life. This body of Traditions circulated orally for sometime, as is indicated by the word Hadîth, commonly used for "Tradition". It literally means a saying conveyed to man either through hearing or through witnessing an event. It is also used to denote "conversation", i.e. the telling of something. The records of the sayings, therefore, was called Hadîth, the rest, as a whole, was called Sunnah (custom or usage). For its detail the plural sunan meaning "customs" came to be used.

2.2 Definition of Hadîth

Hadîth is a verbal noun derived from the Arabic root verb hadatha which means "to occur", "to relate", "to speak" and "to report".¹ The term Hadîth literally means "communication", "conversation" about the religious, the secular, the historical or the recent.² The

term Hadîth in its literal sense appears both in the Qur'ânic texts and Hadîth literature. For example, in the Qur'ân we come across the following verse:

وَهَلْ أَتَاكَ حَدِيثُ مُوسَى

"Has the Hadîth (narration) of Mûsâ reached you?" — Sûrah 20:9

In Hadîth literature it is reported that the Prophet Sallallâhu 'Alayhi Wasallam said:

خَيْرُ الْحَدِيثِ كِتَابُ اللَّهِ

"The best Hadîth (communication) is the Book of Allâh".¹

It may be pointed out that the term Hadîth also has the connotation of "new" being used as an antonym for old. The technical term Hadîth has been defined by the Fuqahâ as the words and deeds of the Prophet Sallallâhu 'Alayhi Wasallam while the Muhaddithûn have defined it as the words, practices, tacit approval of the Prophet Sallallâhu 'Alayhi Wasallam, or description of his Sifât (features) meaning his physical appearance.²

The Sunnah has been defined by scholars of the science of Hadîth as follows:

"A word spoken or an act done or confirmation given (thereof) by the Prophet Sallallâhu 'Alayhi Wasallam".

"Confirmation", in this definition is termed in Arabic as Taqrîr. The Sunnah with all its three aspects (sayings, acts and confirmation) relate to the Prophet Sallallâhu 'Alayhi Wasallam. Its true status in the Islâmic Law cannot be ascertained without ascertaining the status of the Prophet Sallallâhu 'Alayhi Wasallam.

1 Lane, E.W., Arabic English Lexicon, New York, Unwar Publishing Co., 1956, Book 1, Part 2, p. 527.

2 A'zamî, M.M., Studies in Hadîth Methodology and Literature, Indianapolis, American Trust Publications, 1977, p. 1.

1 Sahîh Muslim, Vol. 1, p. 284.

2 A'zamî, M.M., Studies in Hadîth Methodology and Literature, op. cit., p. 3.

2.3 The position of the Prophet Sallallâhu 'Alayhi Wasallam

When Hadîth is discussed, it is always in specific connection with the Prophet Sallallâhu 'Alayhi Wasallam. Therefore, it is important to know what position he occupies. The Prophet Muhammad Sallallâhu 'Alayhi Wasallam was sent to the people to deliver the Message of Allâh Subhânahu Wa-Ta'âla. This is one of the many cardinal articles of the Faith of Islâm.

Those who percieve that the position of Prophet Muhammad Sallallâhu 'Alayhi Wasallam is that of message-carrier or a postman who, after delivering the "letter" has no connection with it whatsoever, are grossly mistaken.

The prophets were not sent merely to deliver the Word of Allâh Subhânahu Wa-Ta'âla. They were also required to explain the given Divine Book, to interpret it, to expound it, to demonstrate the ways of its application and to present a practical example of its contents. Their duty is not restricted to reciting the Words of the Book. The Holy Qur'ân leaves no doubt concerning this by saying:

"Allâh has surely blessed the believers with His favour when He raised in their midst a Messenger from among themselves, who recites to them his verses and makes them pure and teaches them the book and the wisdom, while they were, earlier, in open error".
— *Sûrah 3:164*

"He (Allâh) is the One who raised up, among the unlettered, a Messenger from among themselves who recites the verses of Allâh, and makes them pure and teaches them the Book and the wisdom".
— *Sûrah 62:2*

These are the terms of reference given to the Prophet Sallallâhu 'Alayhi Wasallam which include four distinct functions which the Prophet Sallallâhu 'Alayhi Wasallam has been entrusted to execute.

1. To teach the recitation of the verses of the Qur'ân.
2. To teach the Book of Allâh Subhânahu Wa-Ta'âla with all its nuances.
3. The education of the masses so that they can acquire wisdom.

4. Ensure the purity of his followers and persuade in a friendly manner, all of mankind towards the "Path of Islâm".

Thus the Holy Qur'ân is not ambiguous about the role of the Prophet Sallallâhu 'Alayhi Wasallam. He was not only to recite the verses and then leave it to his followers to interpret and apply these in whatever manner they liked. Instead, he was sent to TEACH the Book. Since, teaching the Book is not enough, he is also required to teach that which would lead to "wisdom". This is to supplement the teachings of the Book. Still this was not enough, therefore the Prophet Sallallâhu 'Alayhi Wasallam had also to ensure the purity of the people, thereby meaning that the theoretical teachings of the Book is to be followed through practice. The above verse of the Qur'ân describes the following functions of the Prophet Sallallâhu 'Alayhi Wasallam:

- a. He is the authority on the Holy Book and how it has to be recited.
- b. He has the final word in the interpretation of this Book.
- c. He is the only source through whom the wisdom based on Divine Guidance can be acquired.
- d. He is entrusted with the practical training of the people to bring his teachings into practice.¹

These functions of the Prophet Sallallâhu 'Alayhi Wasallam can never be carried out unless his teaching, both oral and practical are held to be authoritative for his followers.

The Holy Qur'ân is undoubtedly the foundation of *Dîn* and *Sharî'ah*, and the *usûl* (basic principles) of *Dîn* are contained therein. Therefore, the clarification, details and the explanation of the Qur'ânic message are given by the Hadîth and the Sunnah of the Prophet Sallallâhu 'Alayhi Wasallam. The medium through which the Muslim Ummah received the Qur'ân was the

¹ Authority of Sunnah, op. cit., p. 8-9.

Prophet Sallallâhu 'Alayhi Wasallam. The Qur'ân, therefore, was to be read and understood through the help of the Prophet Sallallâhu 'Alayhi Wasallam, the recipient of the Qur'ân, whose duty it was to clarify '*li tubayyina lin-nâs*' and "explain to the people so that they may think over it and practice the Commandments of Allâh". The Qur'ân itself mentions the responsibilities of the Messenger, that he was to read and recite the verses of the Qur'ân, to purify them (*yazakkîhim*), by teaching them about the Book of Allâh Subhânahu Wa-Ta'âla in all aspects. Just as the Qur'ân is to be believed by every Muslim, believing in the Sunnah of the Prophet Sallallâhu 'Alayhi Wasallam is also a requirement to re-enforce the teachings of the Book. In other words the Prophet and Sunnah is a *hujjah* (proof). Hence it is *Wâjib al-Qubûl* (essential to accept him as such).

Since Prophet Muḥammad Sallallâhu 'Alayhi Wasallam is in the belief of the Muslims the last of the Prophets of Allâh Subhânahu Wa-Ta'âla and that there is to be no other Prophets after him, nor shall there be any Divine Book, an "arrangement" was required for its explanation right from the time of its Revelation. The Prophet Sallallâhu 'Alayhi Wasallam himself was given this responsibility to teach and explain the Qur'ân. Hence he preached the Message and at the same time explained it to the Sahâbah. The Prophet said: "*Haddithu 'annî*" (Quote from me) and "*'Alaykum bi sunnatî*" (Follow my example). The Hadîth and Sunnah are exegesis for the difficult points in the Qur'ânic text, elucidation of what is subtle, and explication of its gnostic points, without which, there would be no avenue to settle the different disputes and determine the intent of Allâh Subhânahu Wa-Ta'âla. Thus the Ahâdîth are an elaboration of the whole of the Qur'ân while each Hadîth explains some *âyah* (verse of the Qur'ân). Since the implication of each *âyah* is different, these elaborations are also varied. Therefore the different kinds of Ahâdîth in relation to the Qur'ânic *âyah* have been designated by different names - as we shall discuss later.

Importance of Hadîth and Sunnah

3.1 Introduction

IT IS A FACT that the Qur'ân was NOT sent down to the Muslims directly but through the agency of the Holy Prophet Sallallâhu 'Alayhi Wasallam. This was so that they may study and follow it on their own or with the help of non-Apostolic persons. On the contrary, before its revelation a Messenger was first appointed and the Qur'ân was, then, sent down to him with the sole object that people may not read and interpret it according to their own knowledge and understanding, but in the light of the Prophet Sallallâhu 'Alayhi Wasallam's guidance and exposition. The Qur'ân itself says:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

"And We have revealed unto you the Remembrance (the Book) that you may explain to mankind that which has been revealed for them, and that they may reflect." — *Sûrah 16:44*.

Besides reciting the verses of the Qur'ân, the Prophet Sallallâhu 'Alayhi Wasallam had a duty to expound their meaning, unravel their mysteries and explain the wisdom contained in them. The Qur'ân says:

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِنْكُمْ يَتْلُوا عَلَيْكُمْ آيَاتِنَا وَيُزَكِّيكُمْ وَيُعَلِّمُكُم مَّا لَمْ تَكُونُوا تَعْلَمُونَ

"Even as We have sent unto you a Messenger from among you, who recites unto you Our revelation and purifies you and teaches you the Scripture and wisdom, and teaches you that which you know not." — *Sûrah 2:151*

Similarly, the Qur'ân says:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ يَتْلُوا عَلَيْهِمْ
آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ
لَفِي ضَلَالٍ مُّبِينٍ .

"Verily, Allâh shown to the believers by sending unto them a Messenger of their own who recites unto them His revelations, and purifies them, and teaches them the Scripture and wisdom; although they were in manifest error before he appeared." — Sûrah 3:164.

هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَيُزَكِّيهِمْ وَيُعَلِّمُهُمُ
الْكِتَابَ وَالْحِكْمَةَ وَإِنْ كَانُوا مِنْ قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ .

"He it is Who has sent among, them unlettered ones a Messenger of their own to recite unto them His revelations, and to purify them and to teach them the Scripture and wisdom, though heretofore they were, indeed, in error manifest." — Sûrah 62:2.

Besides these verses of the Qur'ân, the above quoted verses emphasises the Prophet Sallallâhu 'Alayhi Wasallam's role and the teaching of the Book which requires an elucidation. If his role had been of reading from the Qur'ân only, and making people memorise it, there would not have been the need to specify it as that which is different from the recitation of the verses. The explanation and interpretation of the Qur'ânic verses and the exposition of their meaning, wisdom and commands are implied in these verses.

Therefore, if the text of the Qur'ân is binding on every Muslim, its interpretation, as furnished by the Prophet Sallallâhu 'Alayhi Wasallam, is also binding, otherwise it will be meaningless to have mandated him with the teachings of the Book and made it a part of his Apostolic mission. The Prophet Sallallâhu 'Alayhi Wasallam therefore, is not only the Messenger of Allâh Subhânahu Wa-Ta'âla, but he is simultaneously the teacher and interpreter of the Qur'ân.

Professor Muhammad Hamîdullâh explains: "Take the example of an ambassador carrying a message of his master to another sovereign. It is obvious that the letter given to him will not carry much detail. In the discussion that follows on the subject every word uttered by an envoy would be taken as the word of his sovereign.

The purpose in citing the example is to underline the fact that both the Qur'ân and the Hadîth are essentially the same thing. They carry an equal status. Yet another example will help elucidate this thesis more clearly. Suppose the Prophet Sallallâhu 'Alayhi Wasallam is alive today. One of us goes to meet him and announces his conversion to Islâm. Addressing the Prophet Sallallâhu 'Alayhi Wasallam, he then proceeds to say: 'The Qur'ân is the word of Allâh and I accept it. But the Hadîth is your own word and I am not obliged to accept it or act on it.' The result of such an assertion would be expulsion from the ummah. To say in the presence of the Prophet Sallallâhu 'Alayhi Wasallam that what he orders is his personal opinion and is not binding on a Muslim is tantamount to repudiating Islâm,"¹ In other words, for the believers, the status of an order given by the Prophet Sallallâhu 'Alayhi Wasallam is the same as that of a command given by Allâh Subhânahu Wa-Ta'âla. The difference between the two has arisen only because the process of collection, collation and preservation of the Qur'ân has been different from the one followed in respect of the Hadîth.

The Prophet Sallallâhu 'Alayhi Wasallam has taught the Qur'ân in two ways. In the first instance he has explained its meaning and supplied a verbal interpretation of it. This is his Hadîth. He also demonstrated the way of living and acting in accordance with the Qur'ân by his own deeds and actions, which is his Sunnah.

The second method was of practical interpretation; when a Qur'ânic command was revealed, the Prophet Sallallâhu 'Alayhi Wasallam explained this to the people by putting it into practice and executing it himself. This is how the precise import of the words of

¹ Cf. Hamîdullâh, M. The Emergence of Islâm (Originally Khutbât-i-Bahâwalpûr), Translated by Afzal Iqbâl, Islâmabâd 1993, p. 31.

the Qur'ân was understood and determined and the practical form as well as the design of the Qur'ânic command became clear to the people. For example, *salât* is obligatory on every Muslim who has to establish *salât* regularly according to the injunction in the Qur'ân. Each unit of *salât* has components like *Qiyâm* (standing), *Rukû* (bending), *Sujûd* (prostration) and *Qirâ'ah* (recitation of the Qur'ân). Its order was determined by the Sunnah of the Prophet *Sallallâhu 'Alayhi Wasallam*.

The Prophet's *Sallallâhu 'Alayhi Wasallam* advice was: "Offer *salât* as you have seen me offering it" speaks of the importance of the practical exposition of Allâh Subhânahu Wa-Ta'âla's command of establishing regular worship along with his verbal explanation as to how *salât* is to be offered and completed. The same applies to *Hajj* (Pilgrimage). It is prescribed as a religious duty in the Qur'ân but its method and formalities were not defined. The Prophet *Sallallâhu 'Alayhi Wasallam* showed the correct manner of executing the rituals of *Hajj* himself. Since the interpretation of the Qur'ân could only be possible through his word or deed, he declared at 'Arafât, on the occasion of *Hajj al-Wadâ* (the Farewell Pilgrimage) in the presence of the pilgrims: "O people! Learn the rites and ceremonies of the *Hajj* from me. It is possible that I may not see you after this year." The Prophet *Sallallâhu 'Alayhi Wasallam* passed away into the Mercy of Allâh shortly after this last pilgrimage.

These examples show the actual and practical explanation of Qur'ânic verses. The Prophet *Sallallâhu 'Alayhi Wasallam* would comment on it or state the law or amplify the injunction derived therefrom, while the other method lay in explaining the meaning or purport he had deduced from the Qur'ânic verses on the basic knowledge revealed to him.

While studying *Ahâdîth* the Qur'ânic source becomes evident. For example let us look at the following:

- a. The Prophet *Sallallâhu 'Alayhi Wasallam* once said: "No one of you can be true in his faith, unless his desire is subordinate to the guidance I have brought."

If we carefully examine this *Hadîth*, it becomes clear that it is derived from the following *âyah* of the Qur'ân:

"But nay, by your Lord, they will not believe (in truth) until they make you Judge of what in dispute between them and find within themselves no dislike of that which thou decide, and submit with full submission." — Sûrah 4:56.

"And it becomes not a believing man or a believing woman when Allâh and His Messenger have decided an affair (for them), that they should (after that) claim any say in their affair (i.e. after the verdict of Allâh and the Prophet Sallallâhu 'Alayhi Wasallam the duty of the Believers lay only in submitting and obeying)." — Sûrah 33:36

- b. The Prophet *Sallallâhu 'Alayhi Wasallam* says. "Anyone whom Allâh Subhânahu Wa-Ta'âla has given the provision needed for the journey and a means of transport which can take him to Bayt-Allâh (House of Allâh), and should he fail to perform the *Hajj* then it does not matter whether he dies a Jew or a Christian."

Imâm Tirmidhî says that it is derived from the Qur'ânic verse: "And Pilgrimage to the House is a duty unto Allâh for mankind." But as only a part of the verse has been mentioned in the narrative, many people may not be able to find it. If the whole verse is kept in view the warning contained in the *Hadîth* can distinctly be read in the last part of it. The *âyah* reads:

"And Pilgrimage to the House is a duty unto Allâh for mankind, for him who can find a way thither. And for him who disbelieves, (let him know that) Lo! Allâh is Independent of (all) creatures." — Sûrah 3:97.

Likewise most of the *Ahâdîth* of the Prophet *Sallallâhu 'Alayhi Wasallam* are an explanation of or are a derivation from the Qur'ân which forms part of the Prophetic mission.

Hadîth and Sunnah, therefore, unfold the Qur'ânic eternal truths and hidden significance. Since it has also emerged from the same light from which the Qur'ân did, it possesses the power to highlight that which no other writing had done. Whether anything is in the nature of a *qawl* (statement) or *'amal* (act), *sukût* (silence) or *taqrîr* (speech), it is called *bayân* in the language of the Qur'ân. The following are different names by which the Ahâdîth are categorised according to the thematic content of the Qur'ân:

1. *Bayân al-Ta'kîd*: The statement of confirmation: where the themes of the âyah and the Hadîth are identical.
2. *Bayân al-Ta'ayyun*: Perspicuous statement: where one of the obscure points among the many of an âyah has been made manifest.
3. *Bayân al-Taqrîr*: Expository statement: where the command given in an âyah is obscure in respect of measures but had been established by the Hadîth.
4. *Bayân al-Tafsîl*: Elucidatory Statement: here the brevity of the âyah is dilated upon.
5. *Bayân al-Ilhâq*: Supplementary statement: this is where the Hadîth links up with something left out, an âyah with another âyah, e.g. part of some incident or the premise of one argument appearing in two different sections.
6. *Bayân al-Tawjîh*: Explanatory statement: this renders the *raison d'être* behind a Qur'ânic commandment.
7. *Bayân al-Tamthîl*: Synecdochic statement: where the general (global) principle of an âyah has been viewed and explained in the Ahâdîth.
8. *Bayân al-Ta'lîl*: Causative statement: the explanation of detail in an âyah.
9. *Bayân al-Ta'thîr*: Persuasive statement: where the special characteristics and persuasive nature of an âyah have been described.
10. *Bayân al-Tahdîd*: Delimiting statement: where the limits of an âyah have been indicated.

11. *Bayân al-Takh sîs*: Identificatory statement: where in the an description of an âyah the general description is specifically correlated to a particular person.
12. *Bayân al-Qiyâs*: Analogical statement: where one section resembling another of the Qur'ânic âyah, is described on the basis of some common effective cause.
13. *Bayân al-Tafri'*: Deductive statement: where a section of the âyah is explained through a portion of the Hadîth on the basis of some common factor.
14. *Bayân al-Istikhrâj*: Derivative statement: in which from the general principle contained in any section of the Qur'ân, the Hadîth has derived one particular. Teaching *hikmah* (wisdom) is a part of the Prophetic Mission

3.2 Teaching Hikmah (wisdom) as a part of Prophetic Mission

Apart from teaching the âyah of the Qur'ân, the Prophet Sallallâhu 'Alayhi Wasallam was duty bound to lay down principles culminating in the acquisition of wisdom as mentioned in various âyah of the Qur'ân.

For a proper study of the meaning of the word "wisdom" let us refer to the Qur'ânic verses. In Sûrah al-Nisâ, for example, it is said:

"Allah reveals unto you the Scripture and hikmah (wisdom), and teaches you that which you knew not. The grace of Allâh toward you has been infinite." — Sûrah 4:113.

"And remember Allâh's grace upon you and that which He has revealed unto you of the Scripture and of hikmah (wisdom), whereby He exhorts you." — Sûrah 2:33.

The reading, recitation and efforts made in understanding the message of the Qur'ân was done by the Sahâbah and the household of the Prophet Sallallâhu 'Alayhi Wasallam. From Sûrah al-Ahzâb, we learn that with the verses of the Qur'ân and *hikmah* (wisdom)

were rehearsed in the apartments of the *Azwâj al-Mutahharât* (pious wives) of the Prophet Sallallâhu 'Alayhi Wasallam:

"And bear in mind that which is recited in your houses of the revelation of Allâh and hikmah (wisdom)." — Sûrah 33:34.

Nu'mânî explains: "Now, what else was read out in the houses of the Prophet Sallallâhu 'Alayhi Wasallam's wives apart from the Scripture? And what other matter did the Prophet Sallallâhu 'Alayhi Wasallam recite to his pious wives beside the *Qur'ân*? It could be nothing but his own *Sunnah* and Traditions (i.e. general religious advice and religious observations and exhortations), and since the command given in this verse is to bear in mind wisdom, the necessity of learning by heart the *Sunnah* and the Traditions is self-evident. It is, moreover, an incontrovertible fact that knowledge, recitation and learning by heart are not an end in themselves but their real object is action. Thus, from the above Tradition the obligation to act upon the *Sunnah* and the Traditions, also become manifest."

Besides, when "wisdom" is simply another name for *Sunnah*, it is established from the three verses reproduced earlier (in which "wisdom" is stated to be a Divine Revelation like the Scripture) that *Sunnah* too, was directly taught by the Almighty Creator to His Apostle.

As we turn from the *Qur'ân* to its teacher, it again, becomes clear that there was another item, besides the *Qur'ân*, i.e. "wisdom" which was revealed by Allâh Subhânahu Wa-Ta'âla to the Prophet Sallallâhu 'Alayhi Wasallam.

Says he: *"The Qur'ân was bestowed upon me, and, along with it, another matter which was similar to it."*

In view of these pronouncements, both from the *Qur'ân* and the *Sunnah*, the theologians of Islâm are agreed that the word "wisdom" occurring in, "And teach you the Scripture and wisdom", and in other corresponding verses denotes the *Sunnah*, and, further, that the *Sunnah* too, is a kind of Divine Revelation."¹

¹ Nu'mânî, Manzûr, M., Ma'âriful Hadîth, Karâchî, Dâr Al-Ishâ'at 1983, see Introduction, p. 19.

Ibn Qaiyyim al-Jauziyah says:

"Allâh Subhânahu Wa-Ta'âla has sent down two kinds of revelations to His Messenger and made it obligatory to believe in and act upon both of them. These are the *Qur'ân* and *hikmah* (wisdom)" ... *"The 'Scripture' mentioned in the verses (i.e. Qur'ân 2:231) means that the Qur'ân and "wisdom" which is, in the unanimous opinion of the pious precursors, the Sunnah. What the Apostle communicated after knowing about it from Allâh Subhânahu Wa-Ta'âla and whatever Allâh Subhânahu Wa-Ta'âla revealed through the tongue of His Messenger are equally required to be accepted. It is a fundamental and universally accepted principle among the Muslims and whoever denies it is not of them. The Prophet Sallallâhu 'Alayhi Wasallam himself, has said: "The Qur'ân was bestowed upon me, and, along with it, another matter which was similar to it."*¹

3.3 Necessity of the Prophetic *Sunnah*

Apart from the Prophet's Sallallâhu 'Alayhi Wasallam interpretation and elucidation of the *Qur'ânic* âyah and the *hikmah* (wisdom), the *Qur'ân* has enjoined upon every Muslim to emulate the example of the Prophet Sallallâhu 'Alayhi Wasallam. In *Sûrah al-Ahzâb*, Allâh Subhânahu Wa-Ta'âla says:

"Verily, in the Messenger of Allâh you have a good example (paradigm) for him who hopes (for the mercy of) to Allâh and the Last Day and remembers Allâh abundantly." — Sûrah 33:21.

Allâh Subhânahu Wa-Ta'âla asks Muslims through the *Qur'ân* to follow the examples of the Prophet Sallallâhu 'Alayhi Wasallam:

"Say, (O Muhammad, to mankind). If you love Allâh follow me, Allâh Will love you and forgive you your sins." — Sûrah 3:31.

¹ Ibn Qayyim, Kitâb al-Rûh, p. 92.

were rehearsed in the apartments of the *Azwâj al-Mutahharât* (pious wives) of the Prophet Sallallâhu 'Alayhi Wasallam:

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¹ Ibn Qaiyyim, Kitâb al-Rûh, p. 92.

Here, following the *uswah* (noble paradigm) of the Prophet Sallallâhu 'Alayhi Wasallam has been declared unequivocally to be the criterion of love for Allâh Subhânahu Wa-Ta'âla. If those who believe in the Qur'ân were not bound to do so, why should Allâh Subhânahu Wa-Ta'âla have directed the Prophet Sallallâhu 'Alayhi Wasallam to instruct Mankind to follow his footsteps?

The Qur'ân then warns:

"And whoso opposes the Messenger after the guidance (of Allâh Subhânahu Wa-Ta'âla) had been manifested unto him, and follows other than the Believers way, We appoint for him that unto which he himself has turned, and expose him unto Hell - a hopeless journey's end!" — Sûrah 4:115.

In the early Ummah, whenever a dispute was presented to Sayyidinâ Abû Bakr Radiyallâhu 'Anhu he always sought guidance from the Qur'ân for an answer and ruled accordingly. If he did not find the answer in the Qur'ân, he referred to the Sunnah of the Prophet Sallallâhu 'Alayhi Wasallam and proclaimed his verdict according to the Sunnah. If he failed to find it there, he would enquire from the other Sahâbah about it. If they informed him of any decision of the Prophet Sallallâhu 'Alayhi Wasallam in a similar matter he used to decide accordingly. But if the Sahâbah could not cite any decision of the Prophet Sallallâhu 'Alayhi Wasallam, Abû Bakr Radiyallâhu 'Anhu assembled leaders or the people and sought their advice. After they had arrived at a conclusion, he used to decide in accordance with it. On such an occasion Abû Bakr Radiyallâhu 'Anhu was heard to have said: *"Praise be to Allâh Ta'âla Who has created among us men who remember the sayings of the Prophet Sallallâhu 'Alayhi Wasallam."*

Another striking example about how Sunnah was adhered to by the Sahâbah Radiyallâhu 'Anhum is in the appointment of the Khalîfah (Caliph — New leader of the Muminîn). 'Abd-Allâh Ibn Mas'ûd Radiyallâhu 'Anhu reports that on the death of the Prophet Sallallâhu 'Alayhi Wasallam the Ansâr were heard to say that *"there should be one Amîr (i.e. Leader) from among us (i.e. Ansâr) and*

another from among you, the Muhâjirs (emigrants). Sayyidinâ 'Umar Radiyallâhu 'Anhu went to the Ansâr and said: *"O Ansâr! Don't you know that the Prophet Sallallâhu 'Alayhi Wasallam had appointed Abû Bakr to lead the salât (prayer)? If you do, tell me who has the heart to take precedence over Abû Bakr?"* On hearing it, the Ansâr, filled with emotion cried out loudly, *"We seek the refuge of Allâh Ta'âla against taking precedence over Abû Bakr."* Abû Bakr Radiyallâhu 'Anhu was thus elected as Khalîfah when the Sunnah of the Prophet Sallallâhu 'Alayhi Wasallam was brought to the knowledge of the Ansâr, they immediately accepted it without hesitation.

Likewise, another question arose on the death of the Prophet Sallallâhu 'Alayhi Wasallam concerning his burial. There was some disagreement over the place where he should be buried, but the matter was settled in accordance with the Sunnah of the Prophet Sallallâhu 'Alayhi Wasallam. When the dispute arose, Abû Bakr Radiyallâhu 'Anhu related that he had heard the Messenger of Allâh Subhânahu Wa-Ta'âla say that *"an Apostle is buried under the apartment of his in which he breathed his last."* All the differences disappeared immediately and the Prophet Sallallâhu 'Alayhi Wasallam was buried under the sacred ground of the room in which he had passed away.

Another important event in the history of Islâm is that of the Jam'al-Qur'ân (the collection of the Qur'ân). It was Sayyidinâ 'Umar Radiyallâhu 'Anhu who had suggested to Sayyidinâ Abû Bakr that the whole of the Qur'ân should be collated and preserved. Sayyidinâ Abû Bakr Radiyallâhu 'Anhu was hesitant, and said: *"How can I undertake such a task."* He repeatedly said, *"which the Prophet Sallallâhu 'Alayhi Wasallam himself did not do?"*

Later, when Abû Bakr Radiyallâhu 'Anhu was convinced of the importance of fulfilling this need, he wanted to assign the work to Zaid bin Thâbit Radiyallâhu 'Anhu. Zaid, too, was hesitant for the same reason. When, Allâh Subhânahu Wa-Ta'âla however, caused his bosom to open up and brought certainty and clarity to his mind about the correctness of the stand taken by Abû Bakr Radiyallâhu

‘Anhu and ‘Umar Radiyallâhu ‘Anhu, he agreed. Thus, the Sahâbah Radiyallâhu ‘Anhum invariably sought guidance from the Sunnah of the Prophet Sallallâhu ‘Alayhi Wasallam at each and every step of their lives.

The Prophet’s Sallallâhu ‘Alayhi Wasallam Sunnah played an important role in deciding the Shari’ah related cases. It is reported in Sahîh Bukhârî that once a person enquired from ‘Abd-Allâh Ibn ‘Abbâs Radiyallâhu ‘Anhu if a woman gave birth to a child only forty days after the death of her husband, would her ‘Iddah (waiting period after husbands death) be deemed to have been completed.

Ibn ‘Abbâs Radiyallâhu ‘Anhu replied that the period of waiting will terminate at child birth or completion of four months and ten days, whichever is later. Abû Salmah Radiyallâhu ‘Anhu and Abû Hurairah Radiyallâhu ‘Anhu were also present at that time. On hearing the decision of Ibn ‘Abbâs Radiyallâhu ‘Anhu, Abû Salmah pointed out that it was set forth in the Qur’ân that:

“And for those with child, their period shall be till they bring forth their burden.” — Sûrah 65:4.

Abû Salmah Radiyallâhu ‘Anhu supported Ibn ‘Abbâs Radiyallâhu ‘Anhu and others on the issue of ‘Iddah of a pregnant widow that the period of ‘Iddah actually ends upon the birth of the widow’s child. Abû Hurairah Radiyallâhu ‘Anhu said that he agreed with the view of Abû Salmah Radiyallâhu ‘Anhu. Ibn ‘Abbâs Radiyallâhu ‘Anhu then requested Karib Radiyallâhu ‘Anhu’s view. Karib Radiyallâhu ‘Anhu remarked that Sabri’ah Aslamiah Radiyallâhu ‘Anhâ was with her family when her husband was martyred. Forty days after it, her child was born and offers of marriage reached her. The Holy Prophet Sallallahu ‘Alayhi Wasallam, thereupon, had her married. ‘Abd-Allâh Ibn ‘Abbâs Radiyallâhu ‘Anhu changed his opinion as the result of this.

Imâm Mâlik Radiyallâhu ‘Anhu reports in his Muwatta that once the grandmother of a person who had died came to Sayyidinâ Abû Bakr Radiyallâhu ‘Anhu and claimed her share in the property left

by the deceased. Abû Bakr Radiyallâhu ‘Anhu said to her, “*Your claim is not established according to the Qur’ân, and I am not aware of anything in the Sunnah of the Prophet Sallallâhu ‘Alayhi Wasallam to support your claim.*” Abû Bakr Radiyallâhu ‘Anhu later made an enquiry into the matter. He was told by Mughîrah Radiyallâhu ‘Anhu that the Prophet Sallallâhu ‘Alayhi Wasallam had in his presence awarded one-sixth of the property of the deceased to his grandmother. Abû Bakr Radiyallâhu ‘Anhu was so very cautious that he asked him to bring a witness to support him in his narration of the Sunnah. Muḥammad bin Muslimah Radiyallâhu ‘Anhu supported Mughîrah Radiyallâhu ‘Anhu. Abû Bakr Radiyallâhu ‘Anhu then accepted the Hadîth and granted one-sixth share of the inheritance to the grandmother.

The above examples show that whenever a difference of opinion arose concerning the interpretation of the Qur’ân, the Sahâbah Radiyallâhu ‘Anhum took recourse to the Sunnah of the Prophet Sallallâhu ‘Alayhi Wasallam.

The following example of Sayyidinâ ‘Umar Radiyallâhu ‘Anhu arriving at an important decision in respect of a very delicate issue shows the importance of Sunnah in the lives of the Sahâbah.

On one occasion, Sayyidinâ ‘Umar Radiyallâhu ‘Anhu set out for Syria from Madînah. On reaching a place known as Sargh, he was informed by the commanders of the army that a plague had broken out in that country. ‘Umar Radiyallâhu ‘Anhu consulted with the Muhâjir and Anṣâr accompanying him, but divergent views were expressed. Some of them were in favour of returning while the others were not, since they had embarked on the journey in the Path of Allâh Subḥânahu Wa-Ta’âla, the disagreement caused ‘Umar Radiyallâhu ‘Anhu to ask them to summon the Quraishî Muhâjirûn who had migrated to Madînah after the conquest of Makkah. They unanimously supported the idea of returning. ‘Umar Radiyallâhu ‘Anhu, subsequently, decided to return but Abû ‘Ubaidah Radiyallâhu ‘Anhu was of the opposite view. ‘Umar Radiyallâhu ‘Anhu and the others were perplexed when ‘Abd al-Raḥmân bin ‘Auf

‘Anhu and ‘Umar Radiyallâhu ‘Anhu, he agreed. Thus, the Sahâbah Radiyallâhu ‘Anhum invariably sought guidance from the Sunnah of the Prophet Sallallâhu ‘Alayhi Wasallam at each and every step of their lives.

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Ibn ‘Abbâs Radiyallâhu ‘Anhu replied that the period of waiting will terminate at child birth or completion of four months and ten days, whichever is later. Abû Salmah Radiyallâhu ‘Anhu and Abû Hurairah Radiyallâhu ‘Anhu were also present at that time. On hearing the decision of Ibn ‘Abbâs Radiyallâhu ‘Anhu, Abû Salmah pointed out that it was set forth in the Qur’ân that:

“And for those with child, their period shall be till they bring forth their burden.” — Sûrah 65:4.

Abû Salmah Radiyallâhu ‘Anhu supported Ibn ‘Abbâs Radiyallâhu ‘Anhu and others on the issue of *Iddah* of a pregnant widow that the period of *Iddah* actually ends upon the birth of the widow’s child. Abû Hurairah Radiyallâhu ‘Anhu said that he agreed with the view of Abû Salmah Radiyallâhu ‘Anhu. Ibn ‘Abbâs Radiyallâhu ‘Anhu then requested Karib Radiyallâhu ‘Anhu’s view. Karib Radiyallâhu ‘Anhu remarked that Sabri’ah Aslamiah Radiyallâhu ‘Anhâ was with her family when her husband was martyred. Forty days after it, her child was born and offers of marriage reached her. The Holy Prophet Sallallahu ‘Alayhi Wasallam, thereupon, had her married. ‘Abd-Allâh Ibn ‘Abbâs Radiyallâhu ‘Anhu changed his opinion as the result of this.

Imâm Mâlik Radiyallâhu ‘Anhu reports in his *Muwatta* that once the grandmother of a person who had died came to Sayyidinâ Abû Bakr Radiyallâhu ‘Anhu and claimed her share in the property left

by the deceased. Abû Bakr Radiyallâhu ‘Anhu said to her, *“Your claim is not established according to the Qur’ân, and I am not aware of anything in the Sunnah of the Prophet Sallallâhu ‘Alayhi Wasallam to support your claim.”* Abû Bakr Radiyallâhu ‘Anhu later made an enquiry into the matter. He was told by Mughîrah Radiyallâhu ‘Anhu that the Prophet Sallallâhu ‘Alayhi Wasallam had in his presence awarded one-sixth of the property of the deceased to his grandmother. Abû Bakr Radiyallâhu ‘Anhu was so very cautious that he asked him to bring a witness to support him in his narration of the Sunnah. Muḥammad bin Muslimah Radiyallâhu ‘Anhu supported Mughîrah Radiyallâhu ‘Anhu. Abû Bakr Radiyallâhu ‘Anhu then accepted the *Hadîth* and granted one-sixth share of the inheritance to the grandmother.

The above examples show that whenever a difference of opinion arose concerning the interpretation of the Qur’ân, the Sahâbah Radiyallâhu ‘Anhum took recourse to the Sunnah of the Prophet Sallallâhu ‘Alayhi Wasallam.

The following example of Sayyidinâ ‘Umar Radiyallâhu ‘Anhu arriving at an important decision in respect of a very delicate issue shows the importance of Sunnah in the lives of the Sahâbah.

On one occasion, Sayyidinâ ‘Umar Radiyallâhu ‘Anhu set out for Syria from Madînah. On reaching a place known as Sargh, he was informed by the commanders of the army that a plague had broken out in that country. ‘Umar Radiyallâhu ‘Anhu consulted with the Muhâjir and Anṣâr accompanying him, but divergent views were expressed. Some of them were in favour of returning while the others were not, since they had embarked on the journey in the Path of Allâh Subḥânahu Wa-Ta’âla, the disagreement caused ‘Umar Radiyallâhu ‘Anhu to ask them to summon the Quraishî Muhâjirûn who had migrated to Madînah after the conquest of Makkah. They unanimously supported the idea of returning. ‘Umar Radiyallâhu ‘Anhu, subsequently, decided to return but Abû ‘Ubaidah Radiyallâhu ‘Anhu was of the opposite view. ‘Umar Radiyallâhu ‘Anhu and the others were perplexed when ‘Abd al-Rahmân bin ‘Auf

‘Anhu and ‘Umar Radiyallâhu ‘Anhu, he agreed. Thus, the Sahâbah Radiyallâhu ‘Anhum invariably sought guidance from the Sunnah of the Prophet Sallallâhu ‘Alayhi Wasallam at each and every step of their lives.

The Prophet’s Sallallâhu ‘Alayhi Wasallam Sunnah played an important role in deciding the Shari’ah related cases. It is reported in Sahîh Bukhârî that once a person enquired from ‘Abd-Allâh Ibn ‘Abbâs Radiyallâhu ‘Anhu if a woman gave birth to a child only forty days after the death of her husband, would her Iddah (waiting period after husbands death) be deemed to have been completed.

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Radiyallâhu 'Anhu appeared. He had not participated in the *Shûrâ* (consultations) and was, therefore, unaware of the issue under review. On being told about the difficulty, 'Abd al-Rahmân bin 'Auf Radiyallâhu 'Anhu said that he had heard the Messenger of Allâh Subhânahu Wa-Ta'âla say: *"When you come to know that an epidemic is raging at some place do not go there. But if the epidemic breaks out at a place you live in, do not move out of it with the intention of fleeing."* On hearing this Hadîth the doubt/uncertainty was removed and 'Umar Radiyallâhu 'Anhu and his Companions returned to Madînah.

Whenever the Sahâbah of the Prophet Sallallâhu 'Alayhi Wasallam took an oath of allegiance, they did so after ascertaining that the new Khalîfah shall act according to the Qur'ân and Sunnah. When Sayyidinâ 'Umar Radiyallâhu 'Anhu passed away, 'Abd-Rahmân bin 'Auf Radiyallâhu 'Anhu and the rest of the Companions chose Sayyidinâ 'Uthmân Radiyallâhu 'Anhu as the Caliph and took the oath of allegiance at his hand by uttering these words: *"We take the oath of allegiance at your hand on the condition that you will act in accordance with this Book of Allâh Subhânahu Wa-Ta'âla (the Qur'ân), the Sunnah of the Prophet Sallallâhu 'Alayhi Wasallam and the practice of the two earlier Caliphs."*

The above examples clearly reflect that the practice of the early Ummah was to seek guidance from the Sunnah of the Prophet Sallallâhu 'Alayhi Wasallam in all matters affecting their lives.

The Hadîth or the Traditions of the Prophet Sallallâhu 'Alayhi Wasallam

4.1 Introduction

THE PRIME SOURCES of the religion of Islâm are the Qur'ân and the Hadîth. The Qur'ân is the word of Allâh to all Muslims. The Prophet Sallallâhu 'Alayhi Wasallam did not have anything to do with its compilation and authorship; it was revealed to him as it is now read. Whilst the Qur'ân gives the Muslim a primary rule and guidance of life, there are many matters where guidance for practical living is necessary about which the Qur'ân says nothing. In such cases the obvious thing was to follow the custom or usage of the Prophet (i.e. Sunnah). There were ancient customs which could be accepted in some matters, but on matters pertaining to the religion of Islâm, there was the custom of the earliest believers, those who had been the contemporaries and companions of the Prophet Sallallâhu 'Alayhi Wasallam and who presumably would act in matters of religion according to the custom of the Prophet Sallallâhu 'Alayhi Wasallam himself.

Eventually there came into existence, traditions which gave formal statement of what the Sunnah of the earliest Muslims was, on a variety of matters. Literally, Sunnah means a way or rule or manner of acting or mode of life. In consequence of this, there arose in Islâm a class of students who made it their duty to investigate and hand down the minutest detail concerning the life of the Prophet Sallallâhu 'Alayhi Wasallam.

Before long, attention came to be concentrated on the Prophet Sallallâhu 'Alayhi Wasallam, and his manner of life became the ideal Muslim life to be imitated by his followers. In other words the Sunnah of the Prophet Sallallâhu 'Alayhi Wasallam became a

standard of living which every Muslim should aspire to reach. Certainly, who else could be a better guide for Muslims than the Prophet Sallallâhu 'Alayhi Wasallam himself. His words and deeds, therefore, became a source of inspiration for all Muslims in all time to come.

After his death, reports of the Prophet Sallallâhu 'Alayhi Wasallam's wonderful sayings and doings began to circulate. These sayings continued to increase from time to time as they were collected from the Sahâbah, the companions of the Prophet Sallallâhu 'Alayhi Wasallam, and became subject to standardization and selection. These Ahâdîth represented the Word of Allâh and it supplemented the Qur'ân.

The Hadîth, in other words, is the second pillar after the Qur'ân upon which every Muslim rests the fabric of his faith and life. This body of Traditions circulated orally for some time, as indicated by the word Hadîth, commonly used for Tradition, and which literally means a saying conveyed to man either through hearing or through witnessing an event. It is also used to denote "conversation" i.e. the telling of something new. The records of the sayings, therefore, were called Hadîth; the rest, as a whole, was called Sunnah (custom or usage). For its details, the plural Sunan, meaning customs was used.

4.2 The Importance of Hadîth for both religious and Legal purposes in Islâm

As we have seen earlier on, the Hadîth has come to supplement the Qur'ân as a source of the Islâmic religious law. Muslims can always turn to both sources for answers to all problems, be they legal or religious. The importance of the Hadîth in this regard can be realized when one consider the zeal and enthusiasm, which every group of Muslims, every party, every movement equips itself with a selection of Traditions which would give Prophetic authority for its particular point of view.

After the death of the Prophet Sallallâhu 'Alayhi Wasallam, every case that came up for decision had to be referred either to the Holy

Qur'ân or to some judgement or saying of the Holy Prophet Sallallâhu 'Alayhi Wasallam. These judgements or sayings, therefore, obtained a wide reputation. There are numerous cases on record in which a right was claimed on the basis of a judgement or saying of the Holy Prophet Sallallâhu 'Alayhi Wasallam, and evidence was demanded as to the authenticity of that saying.

For instance, Fâtimah Radiyallâhu 'Anhâ, the Prophet Sallallâhu 'Alayhi Wasallam's daughter claimed that she was entitled to an inheritance from the Holy Prophet Sallallâhu 'Alayhi Wasallam. But according to Bukhârî, Chapter 85, Tradition 2, the Holy Prophet Sallallâhu 'Alayhi Wasallam said: *"We prophets do not inherit nor leave an estate for an inheritance: Whatever we leave is a charity"*. This saying was cited by Abû Bakr Radiyallâhu 'Anhu as against the claim of Fâtimah Radiyallâhu 'Anhâ. The truth of this Hadîth was not questioned by any one and Fâtimah Radiyallâhu 'Anhâ's claim was rejected. Incidents of this type occurred daily and became the occasion of establishing the truth of many sayings of the Holy Prophet Sallallâhu 'Alayhi Wasallam.

Not only was the trustworthiness of the particular Hadîth established beyond all doubt, but the Hadîth also obtained a wide circulation from being the knowledge of one man only, it passed on to many. The Hadîth literature, as we now have it, provides us with the apostolic precept and example covering the whole duty of man; it is the basis of that developed system of law, theology and custom which is Islâm. Muslim law is so very comprehensive that all the minutest sets of a Muslim are guarded by it. A Muslim, in reality, is told by his code, not only what is required of him, but also what is either recommended or disliked after giving examples of the Prophet Sallallâhu 'Alayhi Wasallam and his nearest companions. This is done, since a pious believer is interested to know the praiseworthiness or 'blameworthiness' of any act, thus performing his action to please Allâh and His Prophet Sallallâhu 'Alayhi Wasallam.

In Shari'ah (Islâmic Jurisprudence), therefore actions are divided

into five classes, as follows:

1. *Fard* or *Wâjib*: Compulsory duty, the omission of which is punishable by Allâh.
2. *Mandûb* or *Mustahab*: The action is rewarded by Allâh, but its omission is not punishable.
3. *Ja'iz* or *Mubâh*: An action which is permitted but is legally indifferent. The person is neither rewarded by its commission, nor punished by its omission.
4. *Makrûh*: An action which is disliked and disapproved by the *Sharî'ah* but its commission does not warrant any penalty.
5. *Harâm*: An action which is forbidden. It is punishable by law.

After understanding the above framework of Muslim Law, it is understandable that it was essential to receive guidance from the life history of the Prophet Sallallâhu 'Alayhi Wasallam. For this reason, all the records of the manners and customs of the Prophet Sallallâhu 'Alayhi Wasallam, of the little details of his life and conversation were collected.

Thus the Traditions of the Prophet Sallallâhu 'Alayhi Wasallam were important in the development of Islâmic legal system and Jurisprudence. The *Muwattâ* of Imâm Mâlik bin Anas (d. 179 A.H.) shows, for example, how the law can be drawn from these usages and Traditions of the Prophet Sallallâhu 'Alayhi Wasallam. This book, the first of its kind, helped to build up a system of law based partly on Traditions. It was followed by the *Musnad* of Imâm Aḥmad bin Hanbal (d. 241 A.H.).

In short, after the Holy Qur'ân, the Hadîth is the primary source of Muslim Law.

5

The Growth and the Development of the Science of Hadîth

5.1 Introduction

ISLÂM SPREAD throughout the world with miraculous speed. Within a century, the name of Allâh and His Prophet, Muḥammad, were loudly cried out in the words of the *Adhân* from the minarets of the mosque buildings throughout the whole world. It is very interesting to note that Islâm was preached by Prophet Muḥammad Sallallâhu 'Alayhi Wasallam both as a religion and as a way of life. Therefore, the Holy Qur'ân contains the revelations from Allâh pertaining to all aspects of human beings both in the mundane existence and in the existence hereafter. It contains a number of laws, as for example, rules with regard to marriage, inheritance and the care of orphans, etc. etc. But the Qur'ân is not meant to be a book of law or a book of history or sociology. It is, as a matter of fact, a book of guidance where Allâh speaks to His creatures to lead a decent and refined life. The Qur'ân does not settle the question arising from diverse categories, such as systematic and moral theology, ritual, civil and military laws.

The Holy Qur'ân with its wealth of detail is still insufficient by itself without the assistance of *Fatâwâ* (religious decisions) and the Hadîth arose to supply this need. As far as the other eastern religions are concerned, their followers built gorgeous temples for their deities but the Muslims on the contrary, wrote systematic sciences like *Asmâ' al-Rijâl* or the science to verify the narrators of the Traditions of Muḥammad Sallallâhu 'Alayhi Wasallam. They reported from whom and brought forth the character of the reporter, both in his public and private life. This was a tremendous task but the early Muslims devoted their lifetime to this study of the science of theology, the commentaries of the Qur'ân, the Hadîth and the like.

Bukhârî, a notable traditionist, whose compilation of the Hadîth is known among the Muslims as the most correct one, recalls a Hadîth from Muḥammad Ṣallallâhu ‘Alayhi Wasallam as reported by ‘Abd-Allâh bin Mas‘ûd Rāḍiyallâhu ‘Anhu “*that the best Hadîth is the book of Allâh*” (Bab I’tisâm, ed. Krehl, iv, p. 420). Hadîth is a noun derived from the word Hadatha “to be new” which means in a broad sense, a tale or verbal communication of any kind. The Holy Qur’ân is, as it was revealed to Prophet Muḥammad Ṣallallâhu ‘Alayhi Wasallam and as it was heard from the tongue of the Prophet Ṣallallâhu ‘Alayhi Wasallam, is also a Hadîth. The true interpretation of the Qur’ân, therefore, can be found in the words and deeds of the Prophet Muḥammad Ṣallallâhu ‘Alayhi Wasallam, since he led his life according to the teachings of the Qur’ân and his whole life was inspired by Allâh Himself.

The Hadîth of the Prophet Ṣallallâhu ‘Alayhi Wasallam enshrines the Sunnah or the “Way of life” — the custom and practice of the early Muslim community. The Hadîth of the Prophet Ṣallallâhu ‘Alayhi Wasallam was invoked to prove that certain acts were performed by the Prophet Ṣallallâhu ‘Alayhi Wasallam, and therefore they were to be imitated by all faithful Muslims. It is from this point of view that Hadîth and Sunnah are sometimes names of the same thing.

During the lifetime of the Prophet Ṣallallâhu ‘Alayhi Wasallam, the Muslims did not need any other guide in the matters of both spiritual and secular nature. After his death, the early pious Muslims imitated him and strictly followed his example. Their work of collections of the Traditions was a separate entity from the study of law although it was eventually connected with it. They began to compile everything that he had said and done; what he had refrained from doing; what he had given *igâr* — Approval to by silence. Above all, a record was being gathered of all the cases he had judged and of his decisions; of all the answers which he gave to formal questions on religious life and faith.

At first, a particular Companion of the Prophet Ṣallallâhu ‘Alayhi Wasallam collected his own set of Aḥādîth in memory or in writing. Then these collections were passed on to others. This is how the chain ran on and in time a Tradition evolved which consisted formally of two essential parts: the text (Matn) so handed on, and the chain of transmitters (Isnâd) over whose lips it had passed. As for example X said, “*There narrated to me Y*” saying, who inturn narrated to “W” saying, until it came to the last link of the Isnâd and then followed the Matn, ‘The Messenger of Allâh’, may benedictions and salutations of Allâh be on him, said “*Acquisition of knowledge is compulsory for Muslim men and women*”. Thus the writing down of the Traditions aided the memory to hold that which was already learned.

5.2 Asmâ’ al-Rijâl

In order to know the life and the career as well as the character of the various persons who constituted the various links in the chains of the different Isnâds, there developed the science of Asmâ’ al-Rijâl which literally means the names of the men. In fact, it is the biography and criticism of the narrators of the Hadîth or any such aspect of their life as may be helpful in determining their identity, veracity and reliability.

The earliest formal collections of Traditions were generally in the form known as Musnad. In these, each Hadîth or statement which gave the saying or described the action of the Prophet Ṣallallâhu ‘Alayhi Wasallam was preceded by Isnâd, or chain of transmitters. This took it back to the companion or intimate of the Prophet Ṣallallâhu ‘Alayhi Wasallam who had himself heard the statement or witnessed the event given in the Matn or the text of the Hadîth, as authority for the Sunnah of the Prophet Ṣallallâhu ‘Alayhi Wasallam. These were then listed under the name of the final link in the Isnâd, as we have mentioned before. The following examples will show clearly how this was done.

According to Bukhârî (Chapter 30, Tradition 26) Abdan related to us (saying) Yazîd bin Zurai informed us saying Hishâm related to us saying: Ibn Sirîn related to us from Abû Hurairah Radiyallâhu 'Anhu, from the Prophet Sallallâhu 'Alayhi Wasallam, that he said: "If anyone forgets and eats or drinks, let him complete his fast, for it was Allâh who caused him thus to eat or drink." Similarly one finds a chain or narrations in the recorded Traditions.

From these examples it will be observed that the narrations are generally done in direct speech thus "A told me, saying that B said, C had informed him saying I mentioned that he heard relate, I heard F ask the Apostle of Allâh so and so."

A more practical arrangement, however was by subject-matter. Since the early period the working jurists needed collections of Traditions which they might use in providing decisions on practical cases, there developed the practice of arranging collections under the different sub-headings suggested by the needs of the jurists: e.g. marriage, inheritance, debts, ritual practices etc. Thus Al-Bukhârî groups together a number of Ahâdîth concerning 'fasting'. Some of these include Ahâdîth "on the necessity of the fast of Ramadân." "On the one who fasts yet eats and drinks from forgetfulness, etc."

This later development in the method of arranging collections took place about the middle of the third century when Hadîth had attained the importance as a means of determining the practice and beliefs of the community. The primary aim of the reporters was to establish unerring authority for law and custom; thus the collectors (or reporters) devoted scrupulous attention to the Isnâd. So far as the arrangement of Traditions was concerned the Isnâd was subordinate to the Matn (i.e. the subject matter of the Tradition). Traditions were recorded according to their subject and the subject matter was arranged under the headings of law books. Such collections were known as "Muṣannafât".

Gradually six such collections were compiled in the latter part of the third century of Islâm. These compilations succeeded in gaining such general approval that later generations tacitly accepted them as

the *Sihâh Sittah* (six Canonical Collection). They are:

- i. The *Sahîh* of al-Bukhârî (d. 256 A.H. = 870 A.D.)
- ii. The *Sahîh* of Muslim (d. 261 A.H. = 875 A.D.)
- iii. The Sunan of Ibn Mâjah (d. 273 A.H. = 887 A.D.)
- iv. The Sunan of Abu Dâ'wûd (d. 275 A.H. = 888 A.D.)
- v. The *Jâmi'* of al-Tirmidhî (d. 279 A. H. = 892 A.D.)
- vi. The Sunan of al-Nasa'î (d. 303 A.H. = 915 A.D.)

In preparing their collections, these Traditionists obviously employed a critical technique of selection to decide what they would include and what they would reject. Bukhârî, for example, examined some 600,00 Traditions of which he accepted only 7,397. Their purpose was to assemble a body of Traditions which would serve as a rule of life for practising Muslims, so their primary interest was in selecting such Traditions as would give clear guidance concerning what a Muslims' belief and practice should be; what things were permissible and approved; and what were not permissible and disapproved.

In their attempt to setup tests of authenticity which would exclude unauthentic material, these Traditionist picked on the Isnâd as the testing point and worked out an elaborate system of testing the trustworthiness of these "chains" and of the individuals who formed the links therein, so that an Isnâd, could be labelled "excellent", "good", "fair", "weak" etc., and the Tradition itself rated accordingly.

To a Muslim therefore, the *Isnâd* is just as important an element in a Hadîth as the *Matn*. Consequently there grew up the principles of criticism of the Hadîth as the Traditionist began to write their commentaries of the Hadîth literature in general. There also came into existence the criticisms of the Hadîth relating to the Isnâd and those relating to the *Matn*. The following is a summary of the principles of criticisms of the Isnâd:

1. All the Traditions must be traced back to its original reporter through a chain of transmitters. These transmitters must be of

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In preparing their collections, these Traditionists obviously employed a critical technique of selection to decide what they would include and what they would reject. Bukhârî, for example, examined some 600,00 Traditions of which he accepted only 7,397. Their purpose was to assemble a body of Traditions which would serve as a rule of life for practising Muslims, so their primary interest was in selecting such Traditions as would give clear guidance concerning what a Muslims' belief and practice should be; what things were permissible and approved; and what were not permissible and disapproved.

In their attempt to setup tests of authenticity which would exclude unauthentic material, these Traditionist picked on the Isnâd as the testing point and worked out an elaborate system of testing the trustworthiness of these "chains" and of the individuals who formed the links therein, so that an Isnâd, could be labelled "excellent", "good", "fair", "weak" etc., and the Tradition itself rated accordingly.

To a Muslim therefore, the *Isnâd* is just as important an element in a *Hadîth* as the *Matn*. Consequently there grew up the principles of criticism of the *Hadîth* as the Traditionist began to write their commentaries of the *Hadîth* literature in general. There also came into existence the criticisms of the *Hadîth* relating to the Isnâd and those relating to the *Matn*. The following is a summary of the principles of criticisms of the Isnâd:

1. All the Traditions must be traced back to its original reporter through a chain of transmitters. These transmitters must be of

excellent character, truthful and must have a good retentive memory and high qualities of head and heart.

2. Every Tradition which reported an event or happening that occurred frequently in the presence of a large number of people, must have been originally reported by several narrators.

On the basis of these strict principles, many Traditions narrated by a single companion (Sahâbî) of the Prophet Sallallâhu 'Alayhi Wasallam were rejected. As for example, a Hadîth is said to have been reported by Abû Bakr Radiyallâhu 'Anhu alone in which he says that at the time of the call for the Prayers (*adhân*), the Muslims kissed their thumbs when the Holy Prophet Sallallâhu 'Alayhi Wasallam's name was recited. Since this event took place in the presence of a large number of Muslims, five times a day without fail, it should have been reported by a large number of narrators. Since it is reported by only one companion, this Hadîth is rejected.

As for as the Matn is concerned, the following principles of criticism of the Hadîth are laid down:

1. The Hadîth should not be contrary to the text or the teachings of the Qur'ân or the accepted basic principles of Islâm.
2. The Hadîth should not be against the dictates of reason or laws of nature and common experience.
3. The Hadîth should not be contrary to the Traditions which have been already accepted by the authorities as reliable and authentic.
4. The Hadîth which sings the praises and excellence of any tribe, place or persons should be generally rejected.
5. The Hadîth that contains the dates and minute details of the future events should be rejected.
6. The Hadîth that contains some remarks of the Prophet Sallallâhu 'Alayhi Wasallam which are not in keeping with the Islâmîc belief of the Prophethood and the position of the Holy Prophet Sallallâhu 'Alayhi Wasallam or such expressions as may not be suitable to him, should also be rejected.

Imposing such strict principles of criticisms of the Hadîth are extremely necessary since the Traditions of the Prophet Sallallâhu 'Alayhi Wasallam are of great legal importance, second only to the Qur'ân. This is the reason why all the important Muslim jurists belonging to the first three generations of the Muslim era preferred the Tradition to the Qiyâs (analogical deductions). In some cases, some of them refused to express their individual opinion on legal matters in cases in which the Hadîth was known to them. The jurists like Imâm Mâlik Radiyallâhu 'Anhu also accepted the practices of the companions of the Prophet Sallallâhu 'Alayhi Wasallam as an important legal authority since the practices followed by the companions were based on the practices of the Prophet Sallallâhu 'Alayhi Wasallam. The companions of the Prophet Sallallâhu 'Alayhi Wasallam followed the footsteps of their master scrupulously.

The Holy Qur'ân also advocates the acceptance of Hadîth as a source of Islâmîc legal system. It says:

"Whatever the Messenger gives to you, take it, and whatever he forbids you, abstain from it." — Sûrah 59:7.

5.3 Qualifications necessary for a transmitter of Hadîth

It is agreed by all the scholars of the Hadîth as well as the jurists of Islâm, that a transmitter of the Hadîth should possess certain qualifications for his Ahâdîth to be acceptable. He must be of firm faith, truthful, matured in age and a person of great integrity. He should also have a good memory. He must be well acquainted with the method of learning, preserving and transmitting the Traditions. He must also be conversant with the names, careers and characters of the earlier reporters of the Traditions. In short, Imâm al Shâfi'î has summed up the qualifications of a transmitter in the following words in his Risâlah.

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2. The Hadîth should not be against the dictates of reason or laws of nature and common experience.
3. The Hadîth should not be contrary to the Traditions which have been already accepted by the authorities as reliable and authentic.
4. The Hadîth which sings the praises and excellence of any tribe, place or persons should be generally rejected.
5. The Hadîth that contains the dates and minute details of the future events should be rejected.
6. The Hadîth that contains some remarks of the Prophet Sallallâhu 'Alayhi Wasallam which are not in keeping with the Islâmîc belief of the Prophethood and the position of the Holy Prophet Sallallâhu 'Alayhi Wasallam or such expressions as may not be suitable to him, should also be rejected.

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"He must be of firm faith. well-known for his truthfulness in whatever he reported. He should understand its contents and should know well how the change in expression affects the ideas expressed therein. He should report verbatim what he learnt from his teacher, and not narrate in his own words the sense of what he had learnt. He must possess a retentive memory and if he has reported from a book, he should remember his book well. He should refrain from making a report on the authority of those whom he met, but from whom he did not learn anything. His report must be in agreement with what has been reported by those who are recognised to have good memory, if they also have transmitted these reports."

5.4 Classification of the Ahâdîth:

The scholars of the Hadîth literature have divided the Traditions into three categories according to the degree of their reliability. This classification was based on:

1. The perfection or imperfection of the chain of their transmitters.
2. The freedom of the texts from any concealed defects.
3. Acceptance or rejection of any Hadîth by the Companions (Aṣḥâb), their followers (Tâbi'ûn) and their successors (Tab' Tâbi'ûn).

The three categories of the Hadîth are:

1. The Sahîh: These are the genuine Traditions so declared after applying all tests.
2. The Hasan: These are the fair Traditions, although quite genuine, inferior in the matter of authenticity to the Sahîh.
3. The Da'îf: These are the weak Traditions which are not so very reliable.

The Da'îf or weak Traditions are divided further as follows, taking into consideration the degree of their defects in their reporters (Ruwât) or in the text (Matn) of the reports.

- a. The Mu'allaq Traditions: These are those Traditions in which one or two transmitters are omitted in the beginning of the Isnâd.
- b. The Maqtu' Traditions: These are those Traditions which are reported by a Tâbi'î, a man of second category after the Prophet Sallallâhu 'Alayhi Wasallam.
- c. The Munqatî' Traditions: These are the Traditions whose chain is interrupted in a few places.
- d. The Mursal Traditions: These are the incomplete Traditions in the Isnâd of which a companion (Sahâbî) is omitted, e.g. A Tâbi'î says the Prophet Sallallâhu 'Alayhi Wasallam said
- e. The Muṣaḥḥaf Traditions: These are the Traditions which have a mistake in the words or letters of the Isnâd or the Matn, e.g. Hasan is written as Hashan.
- f. The Shâdh Traditions: These are the Traditions with a reliable chain of reporters but their meanings are contrary to other similarly attested Traditions narrated by the majority of the contemporary transmitters.
- g. The Maudu' Traditions: These are the fabricated and untrue Traditions.

6 Sihâh Sittah The Six Authentic Collections

THE FIRST AND most important of the six authentic collections is the Sahîh of al-Bukhârî.

6.1 a. Sahîh¹ of al-Bukhârî

Abû 'Abd-Allâh Muḥammad Ibn Ismâ'îl Ibn Ibrâhîm Ibn Al-Mughîrah Ibn Bardizbah Al-Ju'fî also known as Imâm Bukhârî, was born on Friday 1 Shawwâl 194 A.H./19 July 810 A.C. in the city of Bukhârâ.² His great grandfather, al-Mughîrah was the *mawlâ* (guardian) of the governor of Bukhârâ.³ His father Ismâ'îl was an eminent scholar of Ahâdîth who was very pious and extremely wealthy.⁴

Imâm Bukhârî lost his father at a tender age. He commenced his studies at the age of eleven. At the age of sixteen he went on pilgrimage to Makkah with his mother and elder brother. He remained in Makkah and studied Hadîth at the feet of some of the most famous teachers of Ahâdîth. Thereafter he went to Egypt and Basra, spending some sixteen years in search of Ahâdîth and its relevant studies, five of these years were spent in Asia.

1 A Sahîh tradition is one whose narrators are completely truthful, just, authentic and which has a continuous chain of narrators which are free from all defects which might weaken the reliability of the Hadîth in any way. These are the ten factors:

1. Untruthful narration.
2. Accusation of being a liar.
3. Whose mistakes exceed his correctness.
4. Carelessness.
5. Suspicious nature.
6. Open indulgence in sin.
7. Ignorance.
8. Involved in innovation in religion.
9. Unreceptive or weak of memory.
10. One who contradicts the experts. — Sharḥ Nukhba al-Fikr, p. 69

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Imâm Bukhârî went blind at a young age, but owing to his mother's continuous prayers, Allâh Subḥânahu Wa-Ta'âla restored his eyesight. From an early age he began to memorise Ahâdîth.

Imâm Bukhârî was a bright youngster since his childhood. His memory was notably retentive and photographic. He used to spend hours in his *maktab* (elementary school) reading and listening to his teachers. He narrates an incident that once while he was on his way from his *maktab* he happened to pass the house of the renowned muḥaddith al-Daghilî. He was discussing the chain of narrators in respect of one Hadîth.

"Sufyân 'an Abî al-Zubayr 'an Ibrâhîm ... and so on."

He recalled that I remarked: "*Abû Zubayr did not narrate from Ibrâhîm.*". Daghilî scolded me. I replied, "*Please do not be so hasty give me a hearing.*" I returned to the maktab, checked the narration and then returned. He exclaimed '*What is it son?*' I replied, "*It is Zubayr Ibn 'Adî who narrates from Ibrâhîm, not Abû Zubayr.*" He took a pen, made the alteration in his manuscript and said: '*You are correct.*'"

Someone asked the Imâm, how old was he at that time, Imâm Bukhârî replied that he was eleven years of age.

Al-Bukhârî's reputation spread far and wide because of his valuable service to the cause of Islâm, through his famous collection called Al-Jâmi' al-Sahîh. In the compilation of this work, he has shown tremendous critical ability and scrupulous accuracy.

Bukhârî adopted as the framework of his book headings which covered the whole range of *Fiqh* (i.e. Islâmic theology). His work is divided into ninety-seven books which are again subdivided into 3,450 chapters.

The Traditions are themselves preceded by a *Tarjamah* or (focused theme) designed to lead the reader to focus on the

Continued from page 44

2 Ibn Hajar Al-Asqalâni, Aḥmad Ibn 'Alî, Fath Al Bâri, Dâral-Fikr, Beirut 1982, p. 478-479.

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authorities of the various *Madhâhib* (schools) and their differences. The *Tarjamah* consists of a text from the Qur'ân, or of a fragmentary *Hadîth*, for which an Isnâd is non-existent. The *Hadîth* concerning the "necessary of the fast of *Ramadân*" is preceded by a text taken from the Qur'ân:

"O ye who have belief, fasting is prescribed for you, just as it was prescribed for those who were before you. Maybe ye will show piety". — Sûrah 2:183-184.

Tradition reports that *Bukhârî* took cognizance of 600,000 *Hadîth* and memorized more than 200,000. He preserved these for us together with the fragmentary Traditions embodied in the *Tarjamah*, which number about 9,082. But apart from the repetition of some *Ahâdîth*, the distinct number of *Hadîth* is 2,762. *Al-Bukhârî* has also added fairly copious notes to the headings of his chapters.

The exalted position of the *Hadîth* in the Muslim Ummah from the third century onwards and the prominent position of *Al-Bukhârî* among the *As'hâb-al-Hadîth*, is clearly demonstrated in the homage paid to him by the Muslim scholars, for he laboured for 16 years on the compilation of his *Sahîh*. He sought the aid of prayer before committing any Tradition to writing and interrogated over 1,000 *Shaikhs* living in places, as distant as *Balkh*, *Merv*, *Nisâpûr*, the *Hijâz*, *Egypt* and *Syria*. The collections of the *Hadîth* by *Al-Bukhârî* and *Muslim* are held in particularly high esteem. They are known as *Al-Sahîhain* (the two collections recognised as the most authoritative).

It is no wonder, therefore, that since his death, Muslims have come to revere him, visit his tomb in *Khartanak* near *Samarkand* with a devotional attitude.

By the time he was sixteen years of age, he had already memorized the books of *Ibn Mubârak* and *Waqî'* and was familiar with the verdicts of the *As'hâb-al-R'ay*, viz. the *Ahnâf* (*Hanafîs*).

6.1.1 Works and Achievements

By the time he was eighteen years of age, he had already collected the *Fatâwâ* of the *Sahâbah* and the *Tâbi'ûn* as well as their *a'qwâl*. *'Ubaidullâh bin Mûsâ*, the famous *muhaddith* was alive at that time.

During this very period *Imâm Bukhârî* wrote *Tarîkh-al-Kabîr*, at the blessed grave of the Prophet *Sallallâhu 'Alayhi Wasallam* during the moonlit nights.

Ibn Ismâ'îl writes: *Imâm Bukhârî* was one of the students who accompanied us to some of the learned scholars of *Basrah*, but never wrote anything. After sixteen days had passed, we rebuked him as to why he had not made notes of the work that was being taught to us. He said: "You have scolded me enough, show me that which you have written." We took our books out which by now had more the 16,000 *Ahâdîth*. *Imâm Bukhârî* having memorised all these, quoted them continuously one after another. We, in the process, corrected our written notes.

He then asked: "Do you think that I was wasting my time?"

Ahmad bin Hamdân relates that *Imâm Bukhârî* was with *Zuhâlî* at a *janâzah* (funeral) prayer, when *Zuhâlî* posed various questions to *Imâm Bukhârî* with regard to the names of narrators and *I'lal*. *Ahmad bin Hamdân* reports that he answered these questions swifter than any arrow.

Imâm Bukhârî is a reputable, and well-known author of the compilations of *Ahâdîth* for which he earned the appellation *Sahîh al-Bukhârî*. This he called *Al-Jâmi' al-Musnad al-Sahîh al-Mukhtasar min Umûr Rasûlillâh Sallallâhu 'Alayhi Wasallam, and his Sunnah and his time*. He had a unique style in dealing with the science of *Ahâdîth*. *Qastalânî* reports that *Imâm Bukhârî's* works are so clearly recognised throughout the world, just as one values the sun.

He collected *Ahâdîth* from all the famous *Muhaddithûn* of *Bukhârâ*, such as *'Abd-Allâh Ibn Muḥammad Musannad*, *Ibrâhîm Ibn al-Ash'ath* and *Muḥammad Ibn al-Salâm Baykandî*. According to *Baykandî*, *Imâm Bukhârî* knew over 7,000 *Ahâdîth* by heart with its chain of narrators. He also memorized the works of *'Abd-Allâh Ibn*

Mubâarak and Wakî Ibn Al-Jarrâh.¹

Imâm Bukhârî had over 1,000 teachers of Ahâdîth. Some of his teachers include Abû 'Abd-Allâh Ibn Zubayr, 'Abd-Allâh Ibn Yazîd in Makkah and 'Abd al-'Azîz Ibn 'Abd-Allâh al-Uwaysî and Ibrâhîm Ibn al-Mundhir in Madînah. His love for Ahâdîth and his eagerness to study Ahâdîth compelled him to travel widely. He also travelled to Baghdâd which was at that time the most advanced city in Islâmic sciences.²

Once at a convention in Baghdâd, the Muhaddithûn re-arranged the Matn or Isnâd of a hundred Hadîth to test his knowledge of the Ahâdîth. Imâm Bukhârî then re-arranged those and presented them with the correct *matn* and *Isnâd*.³ This was possible owing to Imâm Bukhârî's knowledge of *Ilal* (determining complicated discrepancies and weaknesses which causes deficit in the soundness of the Ahâdîth).⁴

His Works

His famous work is the *Sahîh al-Bukhârî* which took some sixteen years to complete. He bound this into one of a collection of 600,000 traditions of which he had memorised over 200,000. It however, contains only 7,397 Hadîth with repetition and only 2,762 Hadîth without repetition. It is arranged into 97 volumes, comprising 3450 chapters. The work is arranged according to the various matters of *Fiqh* (jurisprudence) beginning of Creation, Paradise, Hell, commentary on the Qur'ân, etc.⁵ The first chapters deal with Revelation.

The traditions are preceded by a *Tarjamah* to lead the reader to the various *Madhâhib* (schools). It consists of a Qur'ânic text or fragmentary Hadîth with no *Isnâd*.⁶

1 Al-Asqalâni, op. cit., P 484.

2 Encyclopedia of Islâm, also Al-Asqalâni.

3 Al-Asqalâni, p. 487.

4 Ibid, P. 484.

5 Encyclopedia of Islâm, p. 1296-1297.

6 Doi, op. cit., p. 18.

His collection, *Sahîh al-Bukhârî* was placed at the head of the collection of traditions by the fourth century scholars.

Another famous work of his is *Târîkh* which gives biographies of men whose names appear in Isnâds.¹

Included in his works are:

1. *Al-Adab-al-Mufrad*.
2. *Juz Raf-'al-Yadayn*.
3. *Juz al-Qirâ'ah-Khalf-al-Imâm*.
4. *Al-Târîkh al-Kabîr*.
5. *Al-Târîkh al-Saghîr*.
6. *Khalq i'f'ill-al-ibâd*.
7. *Kitâb al-Du'afâ al-Saghîr*.
8. *Al-Jâmi' al-Kabîr*.
9. *Al-Musnad al-Kabîr*.
10. *Al-Tafsîr al-Kabîr*.
11. *Kitâb-al-Ashribah*.
12. *Kitâb-al-Hibah*.
13. *Asâmi al-Sahâbah*.
14. *Kitâb al-Wahdan*.
15. *Kitâb al-Mabsat*.
16. *Kitâb al-'Ilal*.
17. *Kitâb al-Kuna*.
18. *Kitâb al-Qawâ'id*.
19. *Bir al-Wâlidain*.
20. *Qadâyâ al-Sahâbah wa al-Tâbi'in*.
21. *Kitâb al-Riqâq*.
22. *Al-Jâmi' al-Saghîr*.
23. *Bad al-Makhlûqât*.

Imâm Bukhârî wrote each of his books three times.²

1 Encyclopedia of Islâm, op. cit., p. 1297.

2 Al-Asqalâni. Ibn Hajar, Hady al-Sârî. p. 487.

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3 Al-Asqalâni, p. 487.

4 Ibid, P. 484.

5 Encyclopedia of Islâm, p. 1296-1297.

6 Doi, op. cit., p. 18.

His collection, *Sahîh al-Bukhârî* was placed at the head of the collection of traditions by the fourth century scholars.

Another famous work of his is *Târîkh* which gives biographies of men whose names appear in Isnâds.¹

Included in his works are:

1. *Al-Adab-al-Mufrad*.
2. *Juz Raf-'al-Yadayn*.
3. *Juz al-Qirâ'ah-Khalf-al-Imâm*.
4. *Al-Târîkh al-Kabîr*.
5. *Al-Târîkh al-Saghîr*.
6. *Khalq i'f'll-al-ibâd*.
7. *Kitâb al-Du'afâ al-Saghîr*.
8. *Al-Jâmi' al-Kabîr*.
9. *Al-Musnad al-Kabîr*.
10. *Al-Tafsîr al-Kabîr*.
11. *Kitâb-al-Ashribah*.
12. *Kitâb-al-Hibah*.
13. *Asâmi al-Sahâbah*.
14. *Kitâb al-Wahdan*.
15. *Kitâb al-Mabsat*.
16. *Kitâb al-'Ilal*.
17. *Kitâb al-Kuna*.
18. *Kitâb al-Qawâ'id*.
19. *Bir al-Wâlidain*.
20. *Qadâyâ al-Sahâbah wa al-Tâbi'in*.
21. *Kitâb al-Riqâq*.
22. *Al-Jâmi' al-Saghîr*.
23. *Bad al-Makhluqât*.

Imâm Bukhârî wrote each of his books three times.²

1 Encyclopedia of Islâm, op. cit., p. 1297.

2 Al-Asqalâni. Ibn Hajar, Hady al-Sârî. p. 487.

Special Characteristics of Sahîh Al-Bukhârî

The scholars are unanimous that the most authentic books on Ahâdîth are Bukhârî and Muslim, and are further unanimous that Bukhârî is more Sahîh and beneficial than the Sahîh of Imâm Muslim.

Imâm Bukhârî wrote this book over a period of sixteen years and chose to include in it only the most authentic and reliable Ahâdîth from a total of 600,000 Ahâdîth.

Before writing any Hadîth, he took a bath, performed two *raka'ats* prayer and then only did he write the Hadîth. He ensured that he concluded every sub-section while seated between the grave of the Prophet Sallallâhu 'Alayhi Wasallam and the *mimbar*, (and read two *raka'ats* also for each one.)

After completing the Sahîh al-Bukhârî, he presented it to Imâm Ahmad, Yahyâ bin Ma'în, 'Alî bin Madîni and so forth, who approved of it and testified to its authenticity. Some scholars are of the opinion, that these intellectuals approved of this work except four Ahâdîth from the entire collection.

Abû Zayd Marwazî writes: *I was sleeping between the Maqâm Ibrâhîm and the Hajar al-Aswad, when I dreamt of the Messenger of Allâh Sallallâhu 'Alayhi Wasallam who asked: "O Abû Zayd! until when are you going to read the book of Imâm Shâfi'i, why don't you read my book?"*

I asked: *"And which is that O Prophet of Allâh."* The Prophet Sallallâhu 'Alayhi Wasallam replied: *"The Jâmi' of Muhammad bin Ismâ'il."*

The Sahîh of Bukhârî is also called *Jâmi'* just as Tirmidhî's is, whereas Muslim's is not; since it does not contain sufficient Ahâdîth in the section of *Tafsîr*. For a collection to be awarded the appellation of *Jâmi'*, it needs to include eight different subjects and Bukhârî meets this prerequisite.

In the light of the above it can be concluded that the Sahîh of Imâm Bukhârî is the most authentic of Ahâdîth and enjoys an exalted position in the field of Ahâdîth.

Methodology of work

It must be understood that Imâm Bukhârî only intended to include the Sahîh and *Muttasil Ahâdîth* which are the *Mustanbit* (source of proof) for matters of *Fiqh*, *Sîrah* and *Tafsîr*. He has also mentioned some *Mowqûf* and *Mua'llaq Ahâdîth* together with the *Fatâwâ* of the Sahâbah and *Tâbi'ûn*, which appeared on various occasions in the *Tarâjim*.

Imâm Bukhârî has written in his Sahîh, as was the case with many other compilations, with numerous chapters, wherein he categorised under several sub-sections, the matter under discussion. He indicates his treatments or enumerations of each sub-section, which in turn is subject to a variety of appearances. He brings, at times a Hadîth, which is only slightly or has a remote relevance to this section. This too however, needs to be subjected to his criteria. If this is sufficient, the application of "*Haddathanâ*" is made.

Then if a Hadîth does not satisfy his required set of conditions, but can, however, be used as proof, he mentions this Hadîth in the sub-section by either hanging the participle or by protecting it in a different form.

Finally, if there is no Sahîh Ahâdîth, however there is another one which could be used as *istish'hâd* (evidence - reference), and a certain group prefers this Hadîth to *Qiyâs* (analogical deduction), then he mentions the words of this Hadîth or its meaning in the sub-section. Thereafter he mentions an *âyat* of the *Qur'ân* or a Hadîth to substantiate this statement.

This is his methodology with regard to the enumeration of each sub-section. With regard to the al-Sahîh, he presented this work as an entirety. Hâfiz Ibn Hajar writes:

"Our teacher, Shaykh Abû Hafs 'Umar, a great scholar of Hadîth, has enumerated with regard to the method which Imâm Bukhârî adopts in presenting his book. He has begun his book with the section "How did the wahî (Revelation) start." The reason for starting the book with this section was that wahî is the fountain of all good. The Shari'ah (Islamic Law) Prophethood, Imân (faith), 'Ilm (knowledge)

and so forth are all extracted or derived from *Wahî* (revelation). The first wahy included *Qirâ'at* (reading), *Rubûbiyat* (unity and Lordship of Allâh) and even the Creation of Man which denote the necessity to have *Imân*; thus he then brings the section on *Imân* and *I'lm*. Since *Imân* is the noblest and highest form of *I'lm*, *Imân* is first mentioned then *I'lm*."

After having mentioned *I'lm*, he turns to *A'mal*. Since *salât* is the noblest form of *A'mal*, and which without *Tahârah* (purity) cannot be completed, he brings *Kitâb al-Tahârah*, with its various aspects.

A typical reference is that of not having water, thus *Tayammum* can be effected. The absence of sand, is also dealt with in this section which is then brought into focus thereafter.

Thus far, all that was mentioned are aspects wherein men and women were alike. Imâm Bukhârî now focuses on sections that deal only with women namely *Haid*, *Nifâs* and so forth.

Thereafter he refers to *Kitâb al-Salât* as was his intent, and then *Kitâb al-Zakât* according to the status mentioned in the *Hadîth* '*Bu-niyal Islâm ...*'. He then refers to *Kitâb al-Manâsik* and uses the term *manâsik* instead of *Hajj*, so as to include such aspects as '*Umrah*, *Ziyârah*, and the boundaries of the *Haram*.

Until now, all that was mentioned were aspects with regard to the rights of Allâh Subhânahu Wa-Ta'âla. He proceeds to bring into focus those matters with regard to the rights of man. Therefore, he firstly brings *Kitâb al-Buyû'* (Book on Trade) with all its variations. There are at times instances when questions do arise, so he brings *Kitâb al-Munâzi'ât* (Book of Arguments). Certain matters could only be resolved after the death of the owners, so he brings *Kitâb al-Wasiyah* (Book on Bequest) and *Kitâb al-Waqf* (Book on Endowments and Appropriations).

Now that matters of rights relating to Man and the rights of Allâh Subhânahu Wa-Ta'âla have been discussed, such aspects that relate to Allâh Subhânahu Wa-Ta'âla and some requirements for Man are discussed namely *Kitâb al-Jihâd* (Book on Holy War).

As there is always the need for transport, he then allocated a

section on horses. While discussing animals, he speaks of the mule and the camel of the Prophet Sallallâhu 'Alayhi Wasallam.

Hâfiz Ibn Hajar writes: "*Since lives are lost during wars, he has included the section of aspect of the beginning of creation. The concepts of Jannah (paradise) and Jahannam (hell) are highlighted owing to their relevance to this section. After mentioning Jahannam, he places the section dealing with Iblîs (Lucifer) and his troops. Thereafter discussion on Jihâd follows. Since Âdam 'Alayhis Salâm was created after the animals, he is brought after their mention. The mention of the Ambiyâ 'Alayhimus Salâm is in that manner as we recognise them. After referring to the Ambiyâ 'Alayhimus Salâm he slots in the section dealing with the Banû Isrâ'îl followed by the virtue of this Ummah. He begins with the Quraish since the Qur'ân was revealed in their tongue.*"

The discussion of the names of the Prophet Sallallâhu 'Alayhi Wasallam follows and that of *Shamâ'il* (The Prophet's etiquettes and mannerisms and Physical Appearance). Aspects dealing with the *Sahâbah*; *Hijrah*; *Maghâzî* (Emigration and Holy Wars) and the demise of the Prophet Sallallâhu 'Alayhi Wasallam eventuate. At the demise of the Prophet Sallallâhu 'Alayhi Wasallam, Islâm, as a code of life, had been completed, so the learned Imâm notes his observations in *Kitâb al-Tafsîr*, (Book on the virtues and etiquettes when reciting the Qur'ân).

He continues in a like manner till he concludes on a *Hadîth* wherein is *targhîb*, *takhfîf* (recommendation or warning). The reward of reciting these words is till *qiyâmah*. The meaning of these two sentences mentioned in this *Hadîth* appears in the *duâ* (supplication) of the people of *Jannah* which Allâh Subhânahu Wa-Ta'âla refers to in the Qur'ân.

Commentaries of the *Sahîh al-Bukhârî*

There are many commentaries which have been prepared to elucidate this masterpiece. Amongst them, two are most famous:

Fath-al-Bârî

Written by Hâfiz Ibn Hajar Asqalâni (773-852 A.H.). He began with this work in 817 A.H. and completed it in 842 A.H. i.e. over 26 years. He completed the introduction, in 813 A.H. and then later began working on the rest of the work. He wrote one portion of his work and upon scrutinising it, found it to be too lengthy. He condensed it; and called this revised and condensed version *Sharh Fath al-Bârî*. Five years passed wherein only a quarter of this commentary was completed. Thereafter he engaged his attention on an excellent group of students who took upon themselves the rewriting of this work.

This commentary comprises of 13 volumes, and the introduction itself is lengthy. This is also regarded as the best commentary of Bukhârî and is the most famous. On completion of this work, Ibn Hajar invited numerous people to partake in a feast which he held on 2nd Sha'bân 842 A.H.

'Umdat al-Qârî

Written by A'illamah Badr-al-Dîn Abû Muḥammad Mahma bin Aḥmad Al-A'ynî (762-855 A.H.). At the end of this work, the author writes: *"I completed this 21st part on the 5th Jumâdil-Ulâ 847 A.H. after a third of this Saturday night had passed; and began with this work during the last portion of the month of Rajab in 820 A.H. i.e. this work was completed over a period of 27 years."*

'Umdat-al-Qârî comprises 25 parts which was published in Egypt in 12 volumes. The author however divided it into 21 parts as mentioned previously. A'ynî began his work after Ibn Hajar had already begun and completed it five years before the untimely death of Ibn Hajar. Much competition existed between the two and both continually denounced one another. However, both of their works are universally known and accepted.

Other than these two, other commentaries of this work are:

1. *I'lâm al-Sunan, Al-Khatâbî, Abû Sulaymân Aḥmad Ibn Muḥammad Ibn Ibrâhîm.*

2. *Sharh al-Muhlib - Al-Muhlib Abul Qâsim Ibn Aḥmad Ibn 'Âbid Ibn Abû Safah Al-Tamîmî.*
3. *Sharh Ibn Battal - Ibn Battal al-Maghrabî al-Mâlikî.*
4. *Sharh Ibn al-Tîn - Ibn al-Tîn al-Safâqasî.*
5. *Sharh Al-Dâ'wûdî - Abû Ja'far Aḥmad Ibn Sa'îd Aḥmad bin Naṣr Dâ'wûdî Asadî.*

and many others which are not only in the Arabic language. There are many in Persian, Turkish, Urdû as well as English.

His return to Bukhârâ

Imâm Bukhârî suffered opposition in Naysâbûr from Muḥammad bin Yahyâ al-Dhuhâlî, another prominent Muḥaddith of that area. Imâm Bukhârî held the view that although the Qur'ân is uncreated, it does not apply to the recitation of it. He was thus accused of heterodoxy and had to return to Bukhârâ, his birthplace.¹

On his arrival in Bukhârâ, Imâm Bukhârî was warmly welcomed by the governor of Bukhârâ, Khalid bin Aḥmad al-Dhuhâlî who requested him to bring his books to his house and to give his children preferential teaching in *Hadîth*. Both requests were refused by Imâm Bukhârî. Imâm Bukhârî's reply was that if anybody wished to learn from him they had to go to his house or to the mosque and that he gave no preference to any student. This refusal upset the governor. Consequently, the governor expelled Imâm Bukhârî from his birthplace.²

Imâm Bukhârî's Death

It was a depressed Imâm Bukhârî who set out for Samarkand with the intention of settling there. On his way to Samarkand he stayed with a relative for some time at Khartank.

While in Khartank news reached him that the people of Samarkand were not all very happy at his arrival. This apparent hostility depressed him so much that he beseeched Allâh Subḥânahu

1. Encyclopedia of Islâm, p. 1296.

2. Al-Asqâlâni, op. cit., p. 494.

Wa-Ta'âla saying: "O Allâh, the world has closed upon me, rather take me (from the world)." He set out for Samarkand, felt a sudden weakness and passed away on the 1st Shawwâl 256 A.H. thirteen days before, he would have turned 62 years old.¹

6.2 Sahîh of Imâm Muslim

Another compilation of the Hadîth which has also been conferred the title of al-Sahîh is that of a younger contemporary of al-Bukhârî named Muslim Ibn al-Hajjâj.

Abûl Husain Muslim bin al-Hajjâj al-Qushayrî al-Nisâbûrî commonly known as Imâm Muslim, was born at Nisâbûr in 202 A.H./817 A.C. Like al-Bukhârî, he travelled widely to collect Ahâdîth in Arabia, Egypt, Syria and 'Irâq where he had great opportunities to listen to famous learned men like Ahmad bin Hanbal and Harmala, Imâm al-Shâfi'î's pupil. As a prolific writer he wrote many other books on *Fiqh* and biographies, besides the Hadîth. But, unfortunately, they are lost.

The book for which he is best known is the Sahîh which he compiled out of 300,000 Traditions collected by him. The Sahîh's contents are practically identical with Bukhârî's collection except in the *Isnâds* and the difference in treatment is really not very great. The principle difference is the absence of the paragraph headings characteristic of Al-Bukhârî. His work is compiled according to the corresponding ideas of *Fiqh*, but he does not follow his plan scrupulously. He simply places the parallel version together.

He prefaces his book with a statement of the conditions a Tradition must fulfil before it can be regarded as genuine and authentic. Every Hadîth which could serve as a support for *Fiqh* must itself rest upon the authority of men whose trustworthiness was above suspicion. Only Traditions which are recognised as absolutely Sahîh are included in his and al-Bukhârî's works. In this case, the

Shurût (stipulations) of Muslim were not the same as those of Bukhârî.

Further, the authorities of any *Isnâd* must stand in unbroken succession; they must have been contemporaries and must have been actually in personal contact. He pays so much attention to the *Isnâd*, that a Tradition is often followed by several different *Isnâd*. The Sahîh is introduced by a very useful discussion on the science of Hadîth itself and many other important topics in the realm of theology like the Five Pillars of Islâm, marriage, law of inheritance, war, sacrifice, predestination and free-will, the Prophethood and the Companions of the Prophet Sallallâhu 'Alayhi Wasallam.

Abûl Husain Muslim died in 261 A.H./875 A.D., and was buried at Nasrabâd, a suburb of Nisâbûr.

Besides these "two genuine books" by Bukhârî and Muslim, there are four others which Muslims consider of canonical rank, the whole being known as Sihâh Sittah or the "Six Authentic Books".

The other four books are:

1. Sunan of Abû Dâ'wûd (d. 275 A.H.).
2. Jâmi' of Abû 'Isâ Muḥammad al-Tirmidhî (d. 279 A.H.).
3. Sunan of Abû 'Abd-Allâh Muḥammad b. Mâjah (d. 283 A.H.).
4. Sunan of Abû 'Abd al-Rahmân al-Nasa'î (d. 303 A.H.).

The aim in these four was to compile a collection which would provide the Hadîth dealing with all that was permissible and not permissible to a Muslim.

Brief Biography

Muslim, son of Hajjaj, son of Dâ'ûd, son of Koshad, was born in the famous city of Nisâpûr in the year 204 A.H. Commonly known as *Asâkir al-Dîn* (The Soldiers of Religion), he travelled far and wide in pursuit of knowledge, amongst which was Baghdâd, the metropolitan of Islâmic learning and culture.

His teachers were scholars of the highest calibre and were

¹ Ibid, p. 493.

celebrated in their respective fields — Imâm Aḥmad Ibn al-Ḥanbal, Saʿīd bin Mansûr and Harmalah bin Yahyâ — to mention a scattered few. Many of his and Imâm Bukḥârî's teachers were the same. He was held in high esteem by his contemporaries so much so that Ishâq bin Râhwai remarked of him: *"Goodness will never vanish until Allâh Subḥânahu Wa-Tâ'ala keeps you alive for the benefit of the Muslims"*. It is said that the Imâm never backbited or spoke ill of anyone and he is exceptionally marked for rendering his tireless dedication and extraordinary zeal in the service of his teachers.

The unfortunate demise of the Imâm occurred in 261 A.H. on a gloomy Tuesday morning at the rather young age of 55. The cause of his death bears testimony to his complete dedication to the field of Hadîth. While looking for a particular Hadîth, digging through stacks of volumes, he relentlessly munched away at dates from a basket placed quite high. Unknowingly, he was gripped by severe indigestion and over-ate, and because of this he met his fateful end. His grave is often visited by those who recognise his worth to this day. May Allâh illuminate it always.

The al-Saḥîḥ

The al-Saḥîḥ is a category of Aḥādîth in which all intact Aḥādîth are gathered, while al-Jâmi' is a compilation in which Aḥādîth dealing with eight broad subjects¹ are dealt with. Nevertheless, some scholars such as Shâh 'Abd al-'Azîz has shunned calling the compilation of Imâm al-Muslim by its common name *al-Jâmi' al-Saḥîḥ lil al-Muslim*, but contends by calling it "al-Saḥîḥ" because of the scarcity of Aḥādîth dealing with Qur'ânic exegesis.

¹ Al-Jâmi' is a category of a Hadîth Compilation, which deals with 8 broad subjects:

1. Sirah (Prophetic Biography).
2. Adab (Literature and refinement).
3. Tafsîr (Exegesis).
4. Aqâ'id (Beliefs).
5. Fitan (Corruptions).
6. Ahkâm (Laws).
7. Ashrât (Conditions).
8. Manâqib (Virtues).

Nevertheless, owing to the presence of a meagre number of Aḥādîth literature on exegesis compared to the other branches of Aḥādîth, which lessened further, did not meet the stringent conditions of the Imâm. The majority have still classified it as *al-Jâmi' al-Saḥîḥ*.

Imâm Muslim was spurred on to compile his work on witnessing the magnificent impact Imâm Bukḥârî's work had on the masses, but he chose a different method of presentation.

The methodology of Imâm Bukḥârî also included the sayings of the Tâbi'ûn and the learned jurists in his *Tarâjim*. Although their chains of transmissions could be *Maqtû* (interrupted), their purpose was to reinforce any Hadîth with the view of *Istinbât* (the derivation of laws). It is for this reason that the Aḥādîth in his compilation is not unified in a specific manner, but is rather spread out throughout the compilation under various headings and vice versa. On the other hand Imâm Muslim sought only to quote Marfû' (sound) Aḥādîth and arranged them in a unified fashion for the purpose of ready reference, this is the reason why his al-Saḥîḥ is applauded, especially for its systematic arrangement and symmetrical construction.

6.2.3 Number of traditions

Imâm Muslim himself writes:

"I compiled the al-Saḥîḥ choosing from 300,000 Aḥādîth."

The actual number of Aḥādîth in the al-Saḥîḥ after removing all repetitions is 4,000, according to Ibn Salâḥ. Allâmah 'Irâqî claims that if the repetitions were also included, the traditions of the al-Saḥîḥ of Muslim would amount to more than that of Imâm Bukḥârî.

Duration of Compilation

Aḥmad Ibn Salmah had remained in the service of Imâm Muslim for 15 years during which he helped in the compilation of the al-Saḥîḥ. Gauging from this remarkable piece of information, we learn that the duration of his compilation was nothing less than 15 years.

According to Sufyân bin Ibrâhîm one of the Imâms most celebrated students, Imâm Muslim completed his work in 257 A.H., 4 years before his death. He (Sufyân Ibn Ibrâhîm) had the honour of being personally taught by Imâm Mâlik.

The Tarâjim (sub-headings)

Unlike other Muhaddithûn who included sub-headings for each section, the al-Sahîh of Imâm Muslim, did not include sub-headings.

According to Al-Nawawî, who later wrote the most encompassing sub-headings for the al-Sahîh and which is used as a standard today, the reason for this omission of sub-headings is attributed to the Imâm's apprehension of the fact that his compilation would appear too voluminous.

Precautions taken in his Compilation

Imâm Muslim not only chose Sahîh (sound) Ahâdîth for his compilations, but over and above, he only selected those Ahâdîth upon which a consensus of renowned Juri-Consult Traditionalists was recorded. In the *Muqaddimah* (introduction) of the al-Sahîh, an idea can be measured as to his stringency of criteria in its acceptance. Concrete examples have also been furnished to this effect.

After completing this gigantic task, it was presented to Abû Zar'ah, the then authority of *Jarh and Ta'dil* (science of invalidating and Authorising Hadîth) who extracted all those Ahâdîth known to have even the slightest latent defect. More than 15 years of tedious work only legitimised the Imâm to say:

"If the Traditionalist continue writing Ahâdîth, their basis for the next two centuries would be my compilation."

Specialities of the al-Sahîh and its position amongst the Sihâh al-Sittah (Six celebrated canonical works).

A few specialities in the Sahîh of Imâm Muslim has given it an enviable place amongst the Sihâh al-Sittah, although the al-Sahîh of Imâm Bukhârî is the "crown" of them all, the Sahîh of Imâm Muslim is to be regarded as the "knight".

1. The Imâm narrates in one instance all those Ahâdîth which has a similar meaning with a slight difference in the wording, but points out these differences.
2. All the Ahâdîth with their Isnâd (chain of narrators) can be found conveniently in one place.
3. The Imâm also points out the differences within the Isnâd, a phenomenon which only experts in the field can detect. The Imâm had made it incumbent upon himself to follow such self-laid principles.
4. At times the narrators of the same name appear, the Imâm also removes this confusion, for example Yahyâ (and he is) Ibn Sa'id (not Ibn Ma'in).
5. He has considerably shortened his compilation by collecting all the Isnâd in one place.
6. One of the most striking features is the beauty of sequence and the structure, a fact which has led some to place his work above that of the Sahîh of al-Bukhârî. 'Abdul Rahmân al-Shafî'i, resolves this matter in this quatrain:

*"Some people disputed, with Bukhârî and Muslim
To me and said: which one of them leads"
I replied: "Bukhârî has outshined in soundness
while Muslim leads in beautiful construction."*

7. The Imâm compiled his work in the peace and tranquillity of his home and home town while all his teachers were living. This demanded extra precaution on his part.

'Allâmah Nawawî says that the Sahîhain (Bukhârî and Muslim) have been accepted throughout the ages, but Bukhârî is still regarded as superior.

Allâmah Jazarî deliberates thus:

"We have preferred the compilation of Bukhârî to Muslim because of the established fact of soundness sanctioned and acknowledge by the experts in this field,"

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7. The Imâm compiled his work in the peace and tranquillity of his home and home town while all his teachers were living. This demanded extra precaution on his part.

'Allâmah Nawawî says that the Saḥîḥain (Bukḥârî and Muslim) have been accepted throughout the ages, but Bukḥârî is still regarded as superior.

Allâmah Jazarî deliberates thus:

"We have preferred the compilation of Bukḥârî to Muslim because of the established fact of soundness sanctioned and acknowledge by the experts in this field,"

Miscellaneous facts of the al-Sahîh

- * The al-Sahîh of Imâm Muslim, has reached the stage of *Tawâtur* (continuous chain of narration in all the ages) and Abû Ishâq Ibrâhîm bin Muḥammad of Nisâpûr (d. 30 A.H.) is commonly known to have upheld this process.
- * According to Ibn Hajar, 202 Ahâdîth of the Sahîhain do not fit the conditions laid out by themselves. Both of them share this in 32 Ahâdîth, while another 78 exists in Bukhârî and another 100 in Muslim.
- * Allâmah Ibn Taymiyyah reasoned that few counterfeit gold coins should not effect a whole sack of genuine ones. Ibn Salâh says that a consensus had been effected on the authenticity of the Sahîhain besides these 202 Ahâdîth, while Al-Nawawî is of the view that the factors of default in these Ahâdîth is not such that it would effect their overall authenticity.
- * Imâm Muslim at the end of his introduction has vehemently expressed his dissatisfaction at a few Muhaddithûn, suspected to be Imâm Bukhârî, (the great one and his teacher) and 'Alî bin Madîni and has labelled them as "self assumed" traditionalists. According to them, a *Hadîth al-Mu'an'an*¹ will only be regarded as faultless when the two narrators were to have actually met, whilst according to Imâm Muslim being contemporaries only (without meeting each other), is sufficient to render a *Hadîth* an incontrovertible. He further goes on to cite examples where two narrators have actually met, yet the chain of transmission is faulty. He did so to discredit his opponents.

Commentaries of the al-Sahîh

The number of commentaries written on any book, denotes that book's greatness, acceptance and status. In *Kashf al-Zunûn*, more than 30 commentaries are recorded. Here a few of them are enumerated for the sake of brevity:

¹ Mu'an'an is a *Hadîth* classification in which 'an (from) is present.

1. *Al-Minhâj fî Sharḥ Muslim bin al-Hajjâj*, Hâfiz Abû Zakariyyâ Sharaf al-Nawawî (d. 676 A.H.).
2. *Ikmâl al-Mu'allim fî Sharḥ Muslim*, Qâdî 'Iyâd (d. 544 A.H.).
3. *Al-Mu'allim bi Fawâid Kitâb Muslim*, Abû 'Abd-Allâh Muḥammad Ibn 'Alî (d. 536 A.H.).
4. *Al-Mufham fî Sharḥ Gharîb Muslim*, 'Abd al-Fâkhir Ibn Ismâ'il (d. 629 A.H.).
5. *Al-Dibâj 'alâ Sahîh Muslim*, Jalâl al-Dîn Suyûtî (d. 911 A.H.).
6. *Sharḥ Sahîh Muslim*, 'Imâd al-Dîn Ibn 'Abd 'Alî al-Misrî (d. 744 A.H.).
7. *Awshî al-Dibâj*, 'Allâmah Mujmu'î (d. 1307 A.H.).
8. *Al-Sirâj al-Wahhâj*, Nawâb Siddîq Hasan (d. 1307 A.H.).
9. *Fath al-Mulhim*, Shabîr Ahmad 'Uthmânî (d. 1369 A.H.). Only three out of five volumes have been completed.

Many other commentaries have been written which have been recorded by Mullâ 'Alî Qârî (d. 1016 A.H.) and 'Allâmah Qastâlânî (d. 923 A.H.).

6.3 The Sunan of Abû Dâ'wûd

6.3.1 Brief Biography

Sulaimân Ibn al-Ash'ath Ibn Ishâq Ibn Bashîr Ibn Shaddâd Ibn 'Amr Ibn 'Imrân was popularly known as Abû Dâ'wûd. There is some difference of opinion amongst historians about his genealogy. His great grandfather, 'Imrân had participated in the Battle of Siffin on the side of 'Alî Radiyallâhu 'Anhu and was martyred in the same battle.

Abû Dâ'wûd was born at Sijistân in 242 A.H. He belonged to Azd, a well-known Arab tribe. Hence he is called al-Azdî. His native city Sijistân was a famous town in *Khurâsân*. It was situated in the vicinity of Makrân and Sindh opposite to Hirât.

Abû Dâ'wûd learnt Ahâdîth from about three hundred persons. The most eminent of them are: Ahmad Ibn Hanbal, Ishâq Ibn Râhwaiḥ, Abû Thaur, Yahyâ Ibn Ma'în, Hishâm Ibn 'Abd al-Malik

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Imâm Abû Dâ'wûd was a contemporary of Imâm Bukhârî and was a pupil of Imâm Ahmad bin Hanbal, and the master of Al-Nasa'î (d. 303 A.H.). These two revered the principle of the *Sahîhain* that only those *Ahâdîth* which rested on the authority of men universally regarded as trustworthy could be accepted. They noted that some theologians were stricter than others in their scrutiny of the guarantors, and where a favourable verdict had been accorded by a lenient scholar, they accepted his *Hadîth* despite the weight of adverse criticism. They expressed their opinion of the guarantors in no unmeasured terms.

6.3.2 Compilation of the al-Sunan

Abû Dâ'wûd says that he wrote down half a million *Ahâdîth* from which he selected 4,000 authentic Traditions. Abû Dâ'wûd's *Sunan* at first had great popularity, but as it was somewhat limited in the range of subjects it covered, and was not as critical as Bukhârî and Muslim in testing the authenticity of the Traditions, it came to be less highly regarded than the collections of al-Bukhârî and Muslim. The method of arranging *Hadîth* by subject matter was also adopted by Imâm Abû Dâ'wûd.

It should be noted that the *Sunan* of Abu Dâ'wûd naturally fills up the gaps left by Bukhârî in his scheme of *Fiqh*, and supply *Hadîth* in support of the most seemingly insignificant details in the ritual and legal life of the community.

Imâm Abû Dâ'wûd had a large number of disciples. The most illustrious of them were: Abû Bakr Ibn Abû Dâ'wûd, Abû 'Alî Muḥammad Ibn Ahmad Ibn 'Amr al-Lu'Lu', Abû Sa'îd Ahmad Ibn Muḥammad Ibn 'Abd al-Razzâq al-Jammar al-Basrî — alias Ibn Dasah, Abû 'Îsâ al-Tirmidhî, Abû 'Abd al-Rahmân al-Nasa'î. All of these disciples were the transmitters of his *Sunan*.¹

1 Hasan, Ahmad, *Sunan Abû Dâ'wûd*, Lahore 1984, vol. 1, p. iii.

Although Imâm Abû Dâ'wûd was born at Sijistân, he spent the greater part of his life at Basrah which was a seat of learning in his day. He was a globe trotter and had travelled throughout the world for collecting *Ahâdîth*. He visited Baghdâd many times and also journeyed to Hijâz, 'Irâq, Khurâsân, Egypt, Syria, Al-Jazîrah, Nisâpûr and Isfahân.

Imâm Abû Dâ'wûd had a strong memory and a penetrating mind. His retaining power was recognised by all the famous *Muhaddithûn* of his time. Alongside of his memory he was also well versed in the criticism of *Hadîth*. He was an expert in distinguishing the sound traditions from the weak, defective and spurious ones. He was one of the four famous scholars who are reported to have earned their name for the criticism of *Hadîth*. They were Imâm al-Bukhârî, Imâm Muslim, Imâm Abû Dâ'wûd and Imâm al-Nasa'î.¹

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Besides his expertise in *Hadîth*, he was also a great jurist, he had keen insight in *Fiqh* and *Ijtihâd*. Some scholars are of the opinion that Abû Dâ'wûd had the most prominent position in *Fiqh* and *Ijtihâd* amongst the doctors of *Hadîth* after Imâm al-Bukhârî. He was so inclined towards jurisprudence that Abû Ishâq al-Shî'râzi has included him alone in *Tabaqât al-Fuqahâ*, from amongst the authors of the six canonical collections of *Hadîth*.³

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dignity. Once he was asked by the Governor of Basrah to give his sons a prominent seat in the study circle of Hadîth, but Imâm Abû Dâ'wûd did not accede to this request and replied that there was no distinction between high and low in learning Hadîth from the teacher.¹

Imâm Abû Dâ'wûd passed away on Friday 16 Shawwâl 275 at the age of 72. 'Abbâs bin 'Abd al-Wahîd led his funeral prayer. Imâm Abû Dâ'wûd's famous works are:

1. *Kitâb al-Radd 'alâ Ahl al-Qadr.*
2. *Kitâb al-Masâ'il.*
3. *Musnad Mâlik.*
4. *Kitâb al-Marâsîl.*
5. *Sunan Abû Dâ'wûd.*

The al-Sunan

Sunan Abû Dâ'wûd is one of the six canonical collections of Traditions of the Prophet Sallallâhu 'Alayhi Wasallam. It contains 4,800 select Ahâdîth. Imâm Abû Dâ'wûd completed this work in Baghdâd in 241 A.H. The collections of Hadîth before Sunan Abû Dâ'wûd were compiled on the pattern of the type known as Jawâmi' and Masânîd. They contained traditions relating to various subjects. The distinct quality of this collection is that Abû Dâ'wûd collected only legal traditions in it and omitted all others.

Sunan Abû Dâ'wûd is rated as one of the most important collections of Ahâdîth. Most of the scholars have assigned it the third position among the *Sihâh Sittah*, six collections of Hadîth after those compiled by Imâm al-Bukhârî and Imâm Muslim.

Imâm Abû Dâ'wûd has stated that the al Sunan four traditions which are sufficient for a man to follow religion. These are as follows:

1. *"Deeds are to be judged only by intentions."*

¹ Hasan, Ahmad, Sunan Abû Dâ'wûd, Lahore 1984, vol. 1. p. iv

2. *"Part of a man's good observance of Islâm is that he leaves alone what does not concern him."*
3. *"A believer does not become a perfect believer until he likes for his brother what he likes for himself."*
4. *"What is lawful is clear and what is unlawful is clear, but between them are certain doubtful things."*

The most important commentaries out of Sunan Abû Dâ'wûd are:

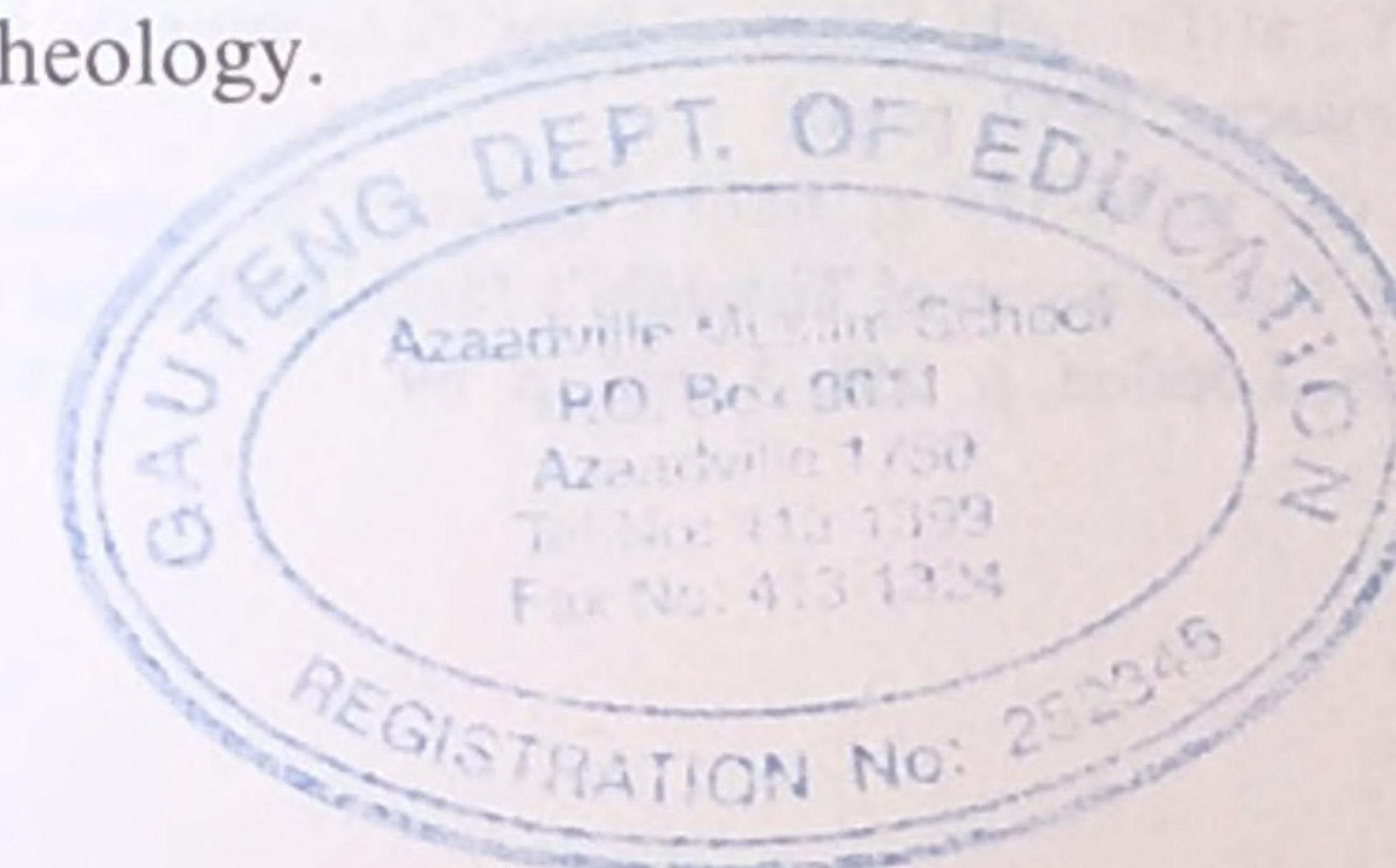
1. 'Awn al-Ma'bûd Fi Halli Abî Dâ'wûd.
2. Badhl al-Majhûd.
3. Tahdhîb Sunan Abî Dâ'wûd.

d. The Jâmi' of Al-Tirmidhî

Abû 'Îsâ Muḥammad bin 'Îsâ bin Thaurah bin Shaddâd commonly known as al-Tirmidhî studied under Bukhârî, Ahmad bin Hanbal and Abû Dâ'wûd al-Sijistânî. He hailed from Tirmidh, a place near Balkh. He was a great scholar and in addition to the Hadîth wrote books on history, law and names. Two of his works are well known: His collection of the Hadîth and *Shamâ'il*, a collection of Traditions concerning the person and the character of the Prophet Sallallâhu 'Alayhi Wasallam. He travelled widely in Khurâsân, 'Irâq and Hijâz to collect Traditions. In his later years he lost his eye-sight and passed away in 279 A.H./892 A.H.

His book on Tradition has made him very famous. It comprises Ahâdîth on law, on the Day of Resurrection, on Heaven and Hell, on the faith, on the Qur'ân, on devotion, on the prayers, on rewards and punishments, on good and bad manners, on education and on hagiology. As compared with the works of Al-Bukhârî and Muslim, this book contains far fewer Traditions.

Al-Tirmidhî's collection is noted for the critical remarks concerning the Isnâds and the points of difference between the four schools of Islâmic theology.



Birth and Life

Imâm Tirmidhî's¹ name was Muḥammad. His full name was Muḥammad bin 'Īsâ bin Thawrah bin Mûsâ bin al-Dahhâk.² Tirmidhî's honorific name was Abû 'Īsâ.

He was born in Bugh in the year 209 A.H.³ His native town Bugh is a few miles from Tirmidh and is considered a suburb of Tirmidh. He is therefore known as "Tirmidhî" and "Bughî". Both places are in Khurâsân, which is presently a province in North Eastern Irân.

Tirmidhî was a man with a strong memory. James Robson mentions an incident when once on the way to Makkah, Tirmidhî met a traditionist from whose traditions he had previously copied two parts. Thinking the sheets of paper before him contained the copied parts, he questioned him about these, but Tirmidhî discovered that he did not have these notes with him. Nevertheless, he questioned the traditionist, after a while the traditionist noticed they were blank and rebuked him, whereupon Tirmidhî assured him that he knew the traditions by heart. The traditionist was not convinced. Tirmidhî then asked him to recite a further forty traditions which he did. Tirmidhî recited all 40 after him without an error.

Maulânâ Rashîd Aḥmad Gangohi is of the opinion that Tirmidhî was born blind.⁴ A majority of the scholars are of the opinion that Tirmidhî's blindness occurred during the latter portion of his life. His blindness is attributed to his having wept profusely on Bukhârî's death or the fear of Allâh Subḥânahu Wa-Ta'âla.⁵ Tirmidhî died in Bugh on the 13th Rajab 279 A.H.

1 Two other people were also known by Tirmidhî.

a. Abû Al-Ḥasan Aḥmad bin Ḥasan (d. 243 A.H.) - traditionalist known as Tirmidhî al-Kabîr.

b. Muḥammad bin 'Alî bin Ḥasan (d. 286 A.H.) known as Ḥakîm Tirmidhî - author of Nawâdir al-Uṣûl.

2 Mukhtâr, M.H., al-Imâm al-Tirmidhî, Karâchi, 1986, p. 90-91.

3 Binnaurî, M.Y., al-Tirmidhî Ṣāhib al-Jamî' fî al-Sunnah, Majalla al-Mu'jam al-'Ilmî al-'Arabî, Damascus. 1957, p. 308.

4 Mukhtâr, op. cit., p. 36-37.

5 Robson, J. The transmission of Tirmidhî's Jâmi, Bulletin of the School of Oriental and African Studies, London, p. 258. 3 Ibid, p. 69.

Works and Achievements

Tirmidhî began the study of Ahâdîth, at the age of twenty and from the year 235 A.H. He travelled widely, in pursuit of learning Hadîth. Bukhârî's regard for Tirmidhî is evident in his statement, "I have benefitted more from you than you have benefitted from me."¹

Tirmidhî had a large number of disciples. Famous amongst them are: Al-Haytham bin Kulayb al-Shashî, Abû al-'Abbâs al-Mahbûbî, Nasa'î.²

The following works were written by him: *Al-Jâmi'*, *Tawârîkh*, *Shamâ'il*, *Tasmiya' As-hâb Rasûlallâh* and *Al-Zuhd* and so forth.

Al- Jâmi'

Occasionally it is called *Al-Jâmi' al-Kabîr*³ or *Sunnan al-Tirmidhî*. He began compiling it after the year 250 A.H. and completed it on the 10 Dhû-al-Hijjah 270 A.H. It contains 3956 Ahâdîth and has been divided into 50 chapters. It is also classified as Sunan (which implies it has been chapterised according to legal precedent. His work dealt with purification, prayer, poor-due, fasting etc.).

Classification of Work

It is an accepted fact that certain Ahâdîth texts were already in existence when Tirmidhî decided to compile his Jâmi'. The compilations of Abû Dâ'wûd and Aḥmad bin Ḥanbal are but two. Thereafter, Bukhârî compiled his Ṣaḥîh and omitted "weak" traditions. His main aim was to derive laws from the Ahâdîth, whereas Muslim's main aim was to mention the different chain of narrators on any particular given subject. Tirmidhî combined the styles of Bukhârî, Muslim, Abû Dâwûd and Nasa'î, by referring to the discrepancies regarding the *Isnâdshâdîth*, the various narrators and making his collection a basis for the jurists.

1 Robson, J. The transmission of Tirmidhî's Jâmi, p. 69

2 Ibid, p. 65-67.

3 Robson, op. cit., p. 259.

Special characteristics

1. It is a sunan and a Jâmi'.
2. Only 83 traditions are repeated. Two chapters are extensive, since they deal with Hagiology and Exegesis of the Qur'ân.
3. The format and headings are simple. The contents can easily be memorised.
4. Tirmidhî, after mentioning a Hadîth classifies it whether it is "sound", "good" or "weak".
5. He specifies the narrator's name's e.g. if the narrator's kunya (honorific title) was mentioned, he would then mention the proper name.
6. Generally the number of transmitters between Tirmidhî and the Prophet Sallallâhu 'Alayhi Wasallam ranged from 4 to 10, There is one Hadîth where the number of narrators are only 3 (Hadîth No 2260).

Classification of Traditions

Tirmidhi's understanding of the Gharîb Hadîth concurs with that of others. For Tirmidhî a Hadîth may be classified "weak" for one of three reasons:

1. If it is narrated from one source only.
2. If there is an addition to the text, even though it is considered a sound tradition.
3. If it is narrated through various transmitters but in one of its chains there is an addition to the sanad.

According to the majority of the traditionists "Sahîh" and "Gharîb" or "Hasan", "Sahîh" and "Gharîb" cannot be combined. According to Tirmidhî these can.

"Hasan", "Sahîh", "Gharîb" implied by Tirmidhî is that the Hadîth is "Hasan" since it has several chain of narrators, Sahîh (the chains are authentic), Gharîb is when one of the three conditions that were mentioned are not complied with.

"Sahîh Gharîb": Hadîth is authentic, but the Sanad is single.

The concept of "Sahîh Gharîb": Created much confusion. Hasan is lower in rank, how can the two other be combined?

Ibn Hajar tries to explain, he says: "Aw" (or) has been omitted. It was supposed to be Hasan Aw Sahîh.

Ibn Salâh says: When a Hadîth has 2 chains, one is Hasan and the other Sahîh.

Ibn Kathîr: This is Tirmidhî's unique term. He implies that this Hadîth is higher in rank than Hasan and lower than Sahîh.

Commentaries

1. 'Arîdah al-Ahwadhî - Abû Bakr bin Al-'Arabî (Egypt), (d. 646 A.H.)
2. Qut al-Mughtadî - Jalâl al-Dîn al-Suyûtî (Ind), (d. 911 A.H.)
3. Tuhfa-al-Ahwadhî - 'Abd-al-Rahmân al-Mubâarakfûrî (d. 1953)
4. Al-Kaukab-al-Durrî.
5. Al-'Arf al-Shadhî.
6. Ma'ârif al-Sunnan.
7. Dars Tirmidhî

6.5 Al-Nasa'î and his Sunan

6.5.1 Life and Works

Imâm al-Nasa'î's full name is: Abû 'Abd al-Rahmân Ahmad bin Shuy'aib bin 'Alî bin Sinân bin Bahr al-Khurâsânî al-Nasa'î. He was born in 215 A.H. and started travelling for the purpose of learning Ahâdîth of the Holy Prophet Sallallâhu 'Alayhi Wasallam when he was 15 years old. He learnt in Khurâsân, Irâq, Arabia, Syria, Egypt and al-Jayirak. Abû 'Abd al-Rahmân was a great scholar and critic. He also participated in jihâd with the governor of Egypt.

Some of the later scholars held him in higher esteem than Imâm Muslim in his knowledge of Hadîth. He was very brave and went on to teach the governor and his army the Sunnah of the Holy Prophet Sallallâhu 'Alayhi Wasallam and asked them to follow it. He lived in Egypt for a long time but he did not attach himself to the company of the Governor.

Al-Nasa'î had a son by the name of 'Abd al-Karîm who was a Muhaddith and a narrator of *Sunan al-Mujtabâ* (One of the works of al-Nasa'î). He died in Egypt in 344 A.H.

The following are prominent works of Imâm al-Nasa'î:

1. *Al-Sunan al-Kubrâ*.
2. *Kitâb al-Tamyîz*
3. *Khasâis 'Alî*.
4. *Musnad Imâm Mâlik*.
5. *Al-Sunan al-Mujtabâ*.
6. *Kitâb al-Du'afâ*.
7. *Musnad 'Alî*.
8. *Manâsik al-Hajj*.
9. *Tafsîr of the Qur'ân*.

Imâm Nasâ'î's most famous work is *al-Sunan al-Mujtabâ*, which is a selection from *al-Sunan al-Kubrâ* with some additions.

After compiling *al-Sunan al-Kubrâ* he presented it to the governor of Ramallâh who asked him whether or not all the Ahâdîth recorded in it are authentic. Nasa'î replied no, then the governor asked him to compile only the *Ṣaḥîḥ* (authentic) Ahâdîth. In this way *Sunan al-Mujtabâ* was compiled. This story however is of doubtful nature because Imâm al-Nasa'î did not content himself with authentic Ahâdîth only.¹

Al-Nasa'î's Conditions for the Acceptance of *Ḥadîth*

Whenever contradictory remarks are found about a reporter, Imâm al-Nasa'î will not accept his veracity until he is sure that all the traditionist (Muhaddithûn) have deserted him. What he meant by the consensus of the muhaddithûn deserting a *râwî* may be understood by the following explanation.

He writes, the Muhaddithûn in each generation are of two types:

¹ A'zamî, Muḥammad, M., *Studies in Ḥadîth Methodology and Literature*, Islâmic Teaching Centre, Indiana, 1977, p. 97-98.

"The dogmatic like *Shu'bah* and the lenient like *Sufyân Thaurî*."

Imâm al-Nasa'î will omit a reporter if he happens to be deserted by both the dogmatic and lenient critics of the same period.¹

Commentaries on *Sunan of Nasa'î*

In this regard, the book, *Sunan al-Mujtabâ* did not attract the attention of early scholars.

Much later Suyûtî wrote a short commentary on this book called *Zahr al-Rabâ 'Alâ al-Mujtabâ* and the book gained prominence.²

Al-Nasa'î was a pupil of the veteran traditionist (Muhaddith) Abu Dâ'wûd.

When Al-Baghawî wrote his famous book *Masâbîḥ al-Sunnah* (the Lamps of Sunnah), he collected what was valuable in the *Ṣiḥâḥ Sittah* (Six Authentic Collections). He, like other recognised Muslim scholars and Traditionists, confirmed the authenticity of these Six Collections.

g. The *Sunan of Ibn Mâjah*

Abû 'Abd-Allâh Muḥammad Ibn Yazîd al-Rabî'î, also known as Ibn Mâjah al-Qazwînî, was born in 209 A.H. in Qazwîn. He started studying *Ḥadîth* at the tender age believed to be either 15 or 20 years. One of his first teachers was Muḥammad al-Tanâfawî (d. 233 A.H.). He travelled to *Khurâsân*, *Irâq*, *Hijâz*, *Syria* and *Egypt*, in pursuit of his studies.³

He is noted for the compilation of three works, *Tafsîr*, *al-Târikh*, (biography of the narrators of Ahâdîth), and his *Sunan*. Both the *Tafsîr* and *al-Târikh* have been lost. His *Sunan* became widely known and later came to be included as one of the Six Authoritative

¹ Hoosen, Abdool Kâder, *Imâm Tirmidhî's contribution towards Ḥadîth*, Newcastle, R.S.A., 1990, p. 43.

² Al-Azamî, M.M., *Studies in Ḥadîth Methodology and Literature*, op. cit., p. 98

³ Al-Azamî, M.M., *Studies in Ḥadîth Methodology and Literature*, American Trust Publications, Indiana 1977, p. 105

collections of Ahâdîth, the famous *Al-Usûl Al-Sittah* or sometimes referred to as *Al Sihâh Al Sittah* (the Six Authentic books).¹

His Methodology for Selecting Materials

Ibn Mâjah, unlike Imâm Bukhârî and Imâm Muslim, did not acquaint us with the criteria he devised for selecting and compiling his material. His contribution is placed on the lower rung in the collection of the Six Authentic books of Ahâdîth.

In his collection he has amassed 4341 Ahâdîth of which 3002 have been recorded by the authors of the other five collections. Of those 1339 Ahâdîth which have been recorded by himself, they may be evaluated as:

428 Ahâdîth accepted as completely authentic *Sahîh*.

199 Ahâdîth accepted as good *Hasan*.

613 Ahâdîth as weak *Isnâd* (*Da'îf*).

99 Ahâdîth looked upon as *Munkar* or *Mardûd* (repudiated or rejected).²

His collection comprises 32 books with 1500 chapters.³ His collection is ideally suited for references, especially in terms of legal science, matters of theology, principles of Hadîth science, and the *fadâ'il* (laudation text), all are relegated to lengthy introduction. It has no *Tafsîr al-Qur'ân* per se, but it definitely links Sunnah and the Qur'ân. *Thawâb al-Qur'ân* with eleven texts, is found in *Kitâb al-Aslâb*.⁴

After having completed his Sunan he handed it over to Abû Zar'ah, a competent critic of Ahâdîth at that time, who was pleased with the format of the book. He, however, commented in his appraisal that the number of weak Ahâdîth in his collection was minimal.⁵

¹ Al-Azamî, M.M., *Studies in Hadîth Methodology and Literature*, p. 105.

² Al-Azamî, M.M., *Studies in Hadîth Methodology and Literature*, p. 105-106.

³ Siddiqî, M. Zubayr, *Hadîth Literature, Its Origins, Development and Special Features*, The Islâmic Text Society, Cambridge 1993, p. 69.

⁴ Speight, R.M., *The Function of Hadîth as commentary of the Qur'ân as seen in the six authentic collections*, London n/d, p. 78.

⁵ Siddiqî, M.Z., *Hadîth Literature*, op. cit., p. 69.

Ibn Mâjah's Contribution to the Six

Authentic Works

'Abd al-Ghanî bin 'Abd al-Wahîd al Maqdisî (d. 600) compiled a work called *Al-Kamâl* in which he culled the works of those narrators, who have been mentioned in any of the Six Authentic collections. These formed the basis for the many famous works on the dictionary of the narrators, such as Mizzu, Dhahabî, Ibn Kathîr, Mughlatâ'i, Khazrazî and Ibn Hajar.

Ibn Mâjah's work was included in the Six Authoritative collections, as a result of the work of Maqdisî. Later scholars began to mention these six works.¹

Position of Ibn Mâjah amongst the Sihâh Sittah

His Sunan contain very little repetition, it is well arranged in chapters and sub-chapters. It is further divided in the edition of M. Fuwâd 'Abd al-Bâqî in 37 chapters (*Kitâb*) and contain 434 Ahâdîth.²

The Musnad of Dârimî (181-255 A.H.) has, in the view of certain scholars, a better claim to have been included in that lofty platform of the Sihâh-Sittah, instead of Ibn Mâjah.³ Some scholars, however, view it differently and have noted that Ibn Mâjah, rightfully deserves recognition and inclusion amongst the other five scholars of repute, thereby completing the number of the Six Authentic Ahâdîth compilers.⁴

Ibn al-Athîr, Ibn 'Abd al-Barr and 'Abd al-Haqq Dihlawî, included the *Muwattâ* of Imâm Mâlik, in the Six Authentic collections instead of the Sunnan of Ibn Mâjah.⁵

Al-Tirmidhî's *Jâmi'*, preceded the works of Ibn Mâjah throughout the 6th century. Pride of place was denied to Ibn Mâjah by

¹ A'zamî, M.M., *Hadîth and Methodology*, op. cit., p. 107.

² A'zamî, M.M., *Hadîth and Methodology*, op. cit., p. 107.

³ Burton, John, *Introduction to the Hadîth*, Edinburgh University Press, Edinburgh 1994, p. 129.

⁴ Siddiqî, *Hadîth Literature*, op. cit., p. 69,

⁵ Ibid, p. 8.

certain scholars. Razîn Ibn Mu'âwiyah (d. 535-1140) in his *Tajrid al-Sihâh* al-Sittah, Ibn al-Kharrût (d. 581-1185), and al-Hazîmî (d. 584-1184) did not recognise the sunan of Ibn Mâjah, as being the true reflection of the canonical text.

It was only a century after the death of Muḥammad Ibn Tâhir, that the collection of Ibn Mâjah was wholly recognised, as one of the Six Authentic collections, by Ibn Al-Najjâr (d. 643-1245) in his *Rijâl al-Kutub al-Sittah*, by Najîb al-Dîn Ibn Sayqal (d. 672-1273), in his collection of the traditions, by Shams al Dîn Ibn al-Jazari (d. 711-1311), in his works on the subject and by al-Mizzi (d. 742-134) in his *Tuhfah*.

'Abû 'Umar 'Uthmân Ibn al-Salâh (d. 643-1245), al-Nawawî (d. 676-1277), and Ibn Khaldûn (d. 808-1405) recognised only the other five traditionists as the authoritative collectors and excluded Ibn Mâjah.¹

Ibn Mâjah's report on the excellence of his home town Qazwin, has been regarded as highly exaggerated by the traditionists and by Shaykh 'Abd al-Haqq of Delhî.²

Scholars like Ibn al-Athîr (d. 606), Mughlatâ'î (d. 762), Ibn Hajar (d. 852) and Qastalâni (d. 923), were not in agreement with the Sunan of Ibn Mâjah, being bound with those of the other five authentic ones. However Ibn Mâjah's inclusion or exclusion would not detract from the collective works constituting the genre of Ahâdîth writing as every Hadîth which is recorded in these collections is accepted on its own merit.³ Throughout the centuries, however, Muslim scholars all over the world have respectfully included Ibn Mâjah, amongst the six canonical tomes and this has been the practice of the Ummah to date.

Most scholars are unanimous about Ibn Mâjah's trustworthiness and his scholarly contribution.⁴

1 Siddîqî, *Hadîth Literature*, op. cit., p. 73-74.

2 Ibid, p. 115.

3 A'zamî, M.M., *Hadîth Methodology*, op. cit., p. 108,

4 Ibid, p. 105.

His death on Monday, 21 Ramadân, 273 A.H., left a void in the congregation of Muḥaddithûn.

6.7 Imâm Mâlik and his Muwattâ

6.7.1 Brief Biography

APART FROM these six Imâms and Muḥaddithûn and their canonical collections, the Muwattâ of Imâm Mâlik is also a celebrated Hadîth work.

The period of the Sahâbah had just come to an end when Imâm Mâlik was born. Madînah, the city of the Prophet Ṣallallâhu 'Alayhi Wasallam, was the centre of Islâmic learning and teaching during that period. This is where most of the great scholars of Islâm had gathered together.

Imâm Mâlik was born in 93 A.H., as mentioned by Dhahabî.² He belonged to a royal Arab family of Humair from Yaman. This family had settled in Madînah after the advent of Islâm. The genealogy of Imâm Mâlik runs as Mâlik, the son of Anas, the son of Abû 'Amir, the son of 'Amr, the son of Hârith who was also well known as Dhîl-Subh. Imâm Mâlik's name was 'Abd-Allâh, but when he became very famous as a great scholar in Madînah, people referred to him as *Imâm Dâr-al-Hijrah*, (the leader of the house of Migration.³) When Islâm had spread far and wide, Muslim scholars, Arabs and non-Arabs came and lived in Madînah to sit at the feet of Imâm Mâlik.

The family of Imâm Mâlik had already become well known as scholars and teachers in Islâmic teaching and learning. Imâm's father was a famous scholar of Hadîth and was considered to be one of the authentic narrators of Hadîth. Imâm's uncle Nafi' was also a recognised scholar of Hadîth. He was the teacher of Imâm Zuhri' a contemporary of Imâm Mâlik.

1 A'zamî, M., *Studies in Hadîth Mythology and Literature*, op. cit., p. 98.

2 Dhahabî, *Tadhkirah al-Huffâz*, vol. 1, p. 175.

3 Doi, 'Abdur-Rahmân, I., *Sharî'ah: the Islâmic Law*, London, p. 94.

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Imâm Mâlik's fame spread far and wide and the contemporary scholars from different parts of the Muslim world considered it a privilege to sit at his feet. Many of them took down notes and copied the text of the Muwattâ. The number of students who studied under Imâm Mâlik reaches about 1300. Amongst the famous students of Imâm Mâlik were:

1. Yahyâ bin Yahyâ al-Masmûdî.
2. Ibn Wahb Abû Muḥammad 'Abd-Allâh bin Salmah.
3. Muḥammad bin al-Mubarrar.
4. Muḥammad bin al-Ḥasan al-Shay'bânî.

Those who benefited from the study circle of Imâm Mâlik were Caliphs Mansûr, Hârûn al-Rashîd. Imâm Abû Ḥanîfah, Imâm Shâfi'î, Imâm Muḥammad bin al-Ḥasan al-Shaybânî.¹

The Muwattâ and its contribution to Fiqh

The greatest contribution Imâm Mâlik made was the codification of the Fiqh of Madînah. He did not travel abroad for learning, yet had very good opportunities to learn from the famous scholars of the world, as most of them visited Madînah while on Hajj Pilgrimage.

His relations with the political authorities were amicable, though he did not do them any favours. When he was asked about his relations with the Caliphs and Governors, he would reply that they are in need of sincere advice. It is the duty of every learned person to meet them and direct them towards the good and forbid them from evil.

The Caliph Abû Ja'far asked Imâm Mâlik to write a book which could be used as the basis of the law of the state all over the Islâmic world, and it would be used to judge and govern, and anyone who differed from it would be prosecuted. Imâm Mâlik disagreed and said, the Companions of the Prophet Sallallâhu 'Alayhi Wasallam were scattered all over the Muslim world. The people learned from the Companions, and every generation learned from the previous

¹ Doi, 'Abdur-Rahmân, I., *Sharî'ah: the Islâmic Law*, op. cit., p.98.

ones. In many cases there is more than one choice in practising Islâm. Hence Abû Ja'far appreciated this foresightedness of Imâm Mâlik.¹

Imâm Mâlik was physically beaten by order of the Governor of Madînah, Ja'far bin Sulaimân, because one of his *fatwâ* (legal decisions) was regarded as a move against the authorities. The Imâm passed away in 179 A.H.

The following are the famous works of Imâm Mâlik:

1. *Risâlah ilâ Ibn Wahb fil Qadr.*
2. *Kitâb al-Nujûm.*
3. *Risâlah fil Aqdiyah.*
4. *Tafsîr li Gharîb al-Qu'rân.*
5. *Risâlah ilâ al-Laith bin Sa'd.*
6. *Risâlah ilâ Abû Ghassân.*
7. *Kitâb al-Siyar.*
8. *Kitâb al-Manâsik.*
9. *Kitâb al-Muwattâ.*

The fate of most of these books is unknown. However, Imâm Mâlik is famous for his school of thought and his book Muwattâ. A vast literature has been produced on this book, and in this context it stands next to the *Sahîh* of Bukhârî.²

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2. Al-Bâjî, Sulaimân Ibn Khalab, al-Istifâ and Al-Muntaqâ, 7 volumes.
3. Az-Zarqânî, Muḥammad Ibn 'Abdul-Bâqî, 4 volumes.
4. Al-Kândhalawî, Muḥammad Zakariyyâ, Aujazul Masâlik *Sharh* Muwattâ Imâm Mâlik.

¹ Azamî, Muḥammad Mustafâ, *Studies in Hadîth Mythology and Literature*, Indiana, 1977, p. 82.

² Al-Naifar, Muḥammad, *Al-Shâdhali, Muwattâ Imâm Mâlik*. Beirut 1980, p. 63.

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3. Az-Zarqânî, Muḥammad Ibn 'Abdul-Bâqî, 4 volumes.
4. Al-Kândhalawî, Muḥammad Zakariyyâ, Aujazul Masâlik Sharḥ Muwattâ Imâm Mâlik.

¹ Azami, Muḥammad Mustafâ, *Studies in Ḥadîth Mythology and Literature*, Indiana, 1977, p. 82.

² Al-Naifar, Muḥammad, *Al-Shâdhali*, Muwattâ Imâm Mâlik. Beirut 1980, p. 63.

Muwattâ as an Important Book of Islâmic Jurisprudence

The Muwattâ of Imâm Mâlik has preference over other books of Ahâdith, because it is a book which has the jurist implications backed up by the Ahâdith of the Prophet Sallallâhu 'Alayhi Wasallam. The reason for its preference over other Hadîth and Fiqh compilations, is that the laws and legal decisions during that time were passed by the Jurists who were Sahâbah like 'Abdullâh bin 'Umar, 'Âishah, 'Abd-Allâh bin 'Abbâs, Abû Hurairah, Anas bin Mâlik and Jâbir bin 'Abd-Allâh. These were distinguished scholars from whom people received knowledge of Islâm and from them we find the laws and legal decisions were formed. They were well groomed so much so that we find they were known as the seven Jurists of that time. Therefore we find that Madînah was the centre of knowledge and from there all legal decisions were made.

When Imâm Mâlik appeared, he based his legal decisions according to his predecessors. He therefore compiled his book the Muwattâ of Imâm Mâlik. He is the one who paved the path for anybody after him who wanted to compile books on jurisprudence or Hadîth.

The Muhaddithûn and others built their arguments and differences in matters of Halâl and Harâm on the Muwattâ of Imâm Mâlik. They use it as a base and from there they spread into extracting legal decisions and laws. From the principles that they extract they delve into other more finer issues. From amongst those who used this system are scholars like Abû 'Umar Yûsuf. He had compiled a book on jurisprudence as an explanation of Muwattâ. Therefore we find the Mâlîki school of thought is directly based on the Muwattâ.

We also find that scholars from the Hanafî school of thought practice on what has been written in the Muwattâ. Shâh Walî-Allâh al-Dehlawî has explained and elaborated on this point in his book *Hujjatul al-Allâh al-Bâlighah*. Among the best scholars of Imâm Abû Hanîfah was Muḥammad bin Ḥasan. He obtained his learning from

Abû Hanîfah and Abû Yûsuf. He therefore travelled to Madînah and studied the Muwattâ of Imâm Mâlik. After his studies he returned home and joined his teacher Abû Hanîfah. He thereafter compared the Hanafî school with that of Muwattâ. *Mas'alah* by *Mas'alah* (Juristic issue by Juristic issue) one after the other.¹ If he found any *qiyâs* in the *Madhhab* of Abû Hanîfah which goes against what he has read in Muwattâ, or which goes against the practices of the *Fuqahâ* he would practice what is in Muwattâ.

The Muwattâ of Muḥammad bin Ḥasan bear testimony of what Shâh Walî-Allâh says: *The juristic issue concern is the one which has been reported from Mâlik under the eating of the animals slaughtered by Christians.*

'Abd-Allâh bin 'Abbâs was asked about animals slaughtered by Christians, Imâm Mâlik said there is no harm.²

On this Muḥammad bin Ḥasan said, this is the view of Abû Hanîfah and others. This is why Imâm Dehlawî says Muḥammad bin Ḥasan has based some of the Fiqhî issues of Abû Hanîfah on what he had studied from the Muwattâ.³ From the above example we deduce that the Muwattâ of Mâlik is a book of jurisprudence.

The Muwattâ as an important book on Hadîth

The Muwattâ of Imâm Mâlik records Ahâdith of the Prophet Sallallâhu 'Alayhi Wasallam and the legal decisions of the early scholars. The Muwattâ is considered as the most authentic Hadîth book by some scholars. When the 'Abbâsid Caliph Al-Mansûr, performed his pilgrimage and came to Madînah, he called on Imâm Mâlik and asked him to relate a few Ahâdith and he asked a few questions. The Imâm replied satisfactorily to all these. Thereafter the Caliph asked him: *"I desire to make copies of your book Muwattâ and send them to the Muslim countries and order people to act upon it."* The Imâm replied: *"O Amîr al-Muminîn! Do not do so."*⁴

1 Al-Dehlawî, Walî-Allâh, *Hujjatul-Allâh al-Bâlighah*, Vol. 1, p. 145.

2 Al-Naifar, Muḥammad al-Shadhalî, *Muwattâ-al-Imâm Mâlik*, Beirut 1980, p. 56.

3 Al-Dehlawî, Walî-Allâh, *Hujjatul-Allâh al-Bâlighah*, Vol. 1, Cairo, p. 145.

4 Doi, 'Abdur-Rahmân, I., *'Sharî'ah: the Islâmic Law*, op. cit., p. 103.

The style of Muwattâ followed by Imâm Mâlik is such that it helps a reader to understand, first of all, what the Holy Prophet Sallallâhu 'Alayhi Wasallam has to say on the subject. Since the final authority in *Sharî'ah* is to be derived from the Qur'ân and the Sunnah, any Ahâdîth conflicting with the teachings and the spirit of the Qur'ân is not to be regarded as a Hadîth but a mere fabrication."¹

Imâm Mâlik was a great Imâm who wished to revive the practice of the Sunnah of the Prophet Sallallâhu 'Alayhi Wasallam. He spent his entire life in collecting the Ahâdîth and choose the most authentic ones to be included in his Muwattâ.²

Al-Hâfiz 'Irâqî says: "*Imâm Mâlik is the first person who compiled a Sahîh.*" He says I give preference of the Muwattâ above Bukhârî. He says further all the Imâms who compiled books on Ahâdîth, followed the pattern of Imâm Mâlik. Therefore preference has to be given to the Muwattâ.³ The Muwattâ has more than eight versions. The most famous version of the Muwattâ in a Hadîth form is the version of Yahyâ bin Yahyâ. This version contains (a) Ahâdîth of the Prophet Sallallâhu 'Alayhi Wasallam; (b) *Athar* from the Companions; (c) *Athar* from later authorities.

Why did the Ummah and 'Ulamâ decide on the six canonical collection of the Sihâh Sittah

The Ummah has accepted and considered the Sihâh Sittah as the six most authentic books because of the following reasons:

- a. Their compilers had laid down certain clear principles and they contain mostly sound and Hasan Ahâdîth. If a weak Hadîth was narrated it was clearly pointed out. Their authenticity has been carefully checked and verified by the 'Ulamâ and Muhaddithûn as authentic.

1 Doi, 'Abdur-Rahmân, I., 'Sharî'ah: the Islâmic Law, op. cit., p. 103.

2 Ibid.

3 Al-Naifar, Muḥammad Al-Shâdhilî, Muwattâ Imâm Mâlik, Beirut, 1980, p. 63.

- b. These Ahâdîth were chosen on all aspects of life of Muslims, not only during that period but for all times. Some people argue that Muwattâ Imâm Mâlik is the most authentic Hadîth book and the very first in compilation. They also argue that Imâm Shâfi'î had memorised the Muwattâ and the 'Abbâsid Caliph Mansûr considered it as the most authentic as advised by scholars of his time. The answer to these arguments are firstly, in spite of the fact that the Muwattâ was the first book on Hadîth it was limited in scope, secondly, the Muhaddithûn have laid down principles for the acceptance of Ahâdîth and the Muwattâ is a book mostly based on *Fatâwâ* and *Masâ'il* although based on Ahâdîth. Thirdly, the other Imâms and Muhaddithûn had travelled far and wide to listen to a particular Hadîth. This gave them an opportunity to gather Ahâdîth from all over and from every place where the Sahâbah (companions) of the Prophet Sallallâhu 'Alayhi Wasallam had travelled and settled.

Imâm Mâlik did not have this opportunity because he did not wish to leave Madînah. He had that fear that if he left Madînah and died elsewhere he would lose the opportunity of being buried in Madînah in the precincts of his master the Prophet Muhammad Sallallâhu 'Alayhi Wasallam. Therefore his Muwattâ did not cover Ahâdîth of those Companions and Tâbi'ûn who had already left Madînah. We knew when the Prophet Sallallâhu 'Alayhi Wasallam gave his last sermon, most of the Sahâbah left Madînah and most of them were well versed in Ahâdîth, had memorised and written them down. Thus, they had taken a large amount of Hadîth with them and taught them to various Muslim communities wherever they went. This is one of the reasons why the Muwattâ is not included amongst the six canonical collections.

The Wise Words of the Holy Prophet

صلى الله عليه وسلم

1. The purpose of mans creation

THE CREATOR of the universe began His creation with the command 'kun' ('be') and the creation came into being – 'Fa-Yakûn' (there it was). This creation included whatever would come into existence even in future. But the best of the Creation of Allâh is 'man' (*Ashraf al-Makhlûqât*) who is created 'with the best of proportions' — *Sûrah 95:4*.

The creation of man is made with the best planning, at different stages when he is assembled in his mother's womb where he stays in the form of a drop for forty days, then turns into a clot of blood and then a mass. The spirit (*Rûh*) is then breathed into the body thus created through an angel. His livelihood, the period of his stay in the world, his actions in it, and whether he will be a successful (*Sa'id*) person or a wretched one, are decided by His Creator at the time of his reception of the spirit.

Man, when created with such a great thought, planning and perfect Divine scheme, is not created without any purpose. The life is a great gift from the Giver of Life — Allâh, the ever living (*al-Hayy*). One has to make the best use of this gift and work righteously. One should fulfil one's obligation to one's Creator (*Huqûq Allâh*) as well as to one's fellow-beings (*Huqûq al-'Ibâd*). Man cannot deceive His Creator by merely pleasing him with good works for a certain time. This may be the work of a hypocrite. There should be complete sincerity in one's intentions as well as actions.

It is quite likely that a man may work 'the works of the people of Paradise' till he is about to reach it and then he is misguided and works 'the works of the people of the Hell' and ends up at last in Hell.

The position may be quite opposite to this. He may work 'the works of the people of the Hell' till he is about to reach Hell, then all of a sudden through Allâh's will he changes and works 'the works of the people of Paradise' and thus gains Paradise. In other words, one should not be proud of one's good actions. The final judgement is in the hands of Allâh. One should remain humble, work righteously and ask for the forgiveness of Allâh at all times. This is the theme of the following Tradition of the Prophet *Sallallâhu 'Alayhi Wasallam*.

a. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 4

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : حَدَّثَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ الصَّادِقُ الْمَصْدُوقُ : إِنَّ أَحَدَكُمْ يَجْمَعُ خَلْقَهُ فِي بَطْنِ أُمِّهِ أَرْبَعِينَ يَوْمًا نُطْفَةً ، ثُمَّ يَكُونُ عَلَقَةً مِثْلَ ذَلِكَ ، ثُمَّ يَكُونُ مُضْغَةً مِثْلَ ذَلِكَ ، ثُمَّ يُرْسَلُ إِلَيْهِ الْمَلَكُ فَيَنْفُخُ فِيهِ الرُّوحَ ، وَيُؤَمِّرُ بِأَرْبَعِ كَلِمَاتٍ ، يَكْتُبُ رِزْقَهُ ، وَأَجَلَهُ ، وَعَمَلَهُ ، وَشَقِيٌّ أَوْ سَعِيدٌ ، فَوَاللَّهِ الَّذِي لَا إِلَهَ غَيْرُهُ ، إِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ ، فَيَسْبِقُ عَلَيْهِ الْكِتَابُ ، فَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ فَيَدْخُلُهَا ، وَإِنْ أَحَدَكُمْ لَيَعْمَلُ بِعَمَلِ أَهْلِ النَّارِ ، حَتَّى مَا يَكُونُ بَيْنَهُ وَبَيْنَهَا إِلَّا ذِرَاعٌ فَيَسْبِقُ عَلَيْهِ الْكِتَابُ فَيَعْمَلُ بِعَمَلِ أَهْلِ الْجَنَّةِ فَيَدْخُلُهَا ، رَوَاهُ الْبُخَارِيُّ ، وَمُسْلِمٌ .

Transliteration:

'An Abî 'Abd al-Rahmân 'Abd-Allâh ibn Mas'ûd Radî-Allâhu 'Anhu, qâla: *Haddathanâ Rasûl Allâhi Sallallâhu 'Alayhi Wasallam wa huwa al-sâdiq al-masdûqu*: "Inna ahadakum yajma'u khalquhu fî batni ummihi arba'îna yauman, nutfatan, *thumma yakûnu 'alaqatan mithla dhâlika, thumma yakûnu mudghatan mithla dhalika. thumma yursalu ilayhi al-malaku fa yanfakhu fihi al-rûha, wa yu'maru bi*

arba'i kalimâ-tin bi-katbi rizqihi wa ajalîhi wa 'amalihi wa shaquîyyun au sa'idun. Fa wallâhi alladhî lâ ilâha ghayruhu. Inna aḥadakum laya'malu bi 'amali ahl al-jannati hattâ mâ yakûnu baynahu wa baynahâ illâ dhirâ'un, fa yasbiqû 'alayhi al-kitâbu, fa ya'malu bi amali ahl al-nâr fa yadkhuluhâ. Wa inna aḥadakum la-ya'malu bi 'amali ahl al-nârî, hattâ mâ yakûnu baynahu wa baynahâ illâ dhirâ'un, fa yasbiqû 'alayhi al-kitâbu fa ya'malu bi 'amali ahl al-jannati fa yadkhuluhâ. Rawâhu al-Bukhârî wa Muslim.

Translation:

It is reported from Abû 'Abd al-Rahmân 'Abd-Allâh bin Mas'ûd, may Allâh be pleased with him: 'The Messenger of Allâh, may benediction and salutation of Allâh be upon him, who is trustworthy and who is, relied upon to speak the truth, said to us: "Undoubtedly the creation of each one of you takes place when he is assembled in his mother's womb; for (the period of) forty days, it is in the state of a drop (of sperm), then it becomes a clot (of blood) in the same way, and then in a similar way it becomes a mass (piece of flesh). Thereafter an angel is sent to it who breathes the spirit (*Rûh*) into it. He (the angel) is commanded with four words that he writes down. His (now a human being) livelihood (*Rizq*), his period of life (in this world), his actions and whether he will be among the condemned or the successful ones (on the Day of Judgement). Then by Allâh, there is no God except Him, any one of you may work the works of the people of Paradise till there is no distance (left) but an arm's length between him and it (Paradise), then whatever is written (decreed) overpowers him so that he works the works of the people of Hell and (at last) enters into it. And when one of you works the works of the people of Hell there is no distance left between him and it (Hell) but an arm's length, then whatever is written (decreed) overpowers him so that he works the works of the people of Paradise and enters into it". Both Bukhârî and Muslim have reported it.

The Prophet was once asked by one of his companions to guide him as to what he should do to become the beloved of Allâh and of

the people. The Prophet asked him to act abstemiously with regard to this world and then Allâh will love him. Similarly, he should act abstemiously with regard to what people possess and the people will love him. This wise counsel points out the manner in which one should fulfil one's obligation to Allâh and His creatures.

b. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 31

عَنْ أَبِي الْعَبَّاسِ سَهْلِ بْنِ سَعْدِ السَّاعِدِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: يَا رَسُولَ اللَّهِ ، دُلَّنِي عَلَى عَمَلٍ إِذَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ ، وَأَحَبَّنِي النَّاسُ ، فَقَالَ: أَزْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ ، وَأَزْهَدْ فِيمَا عِنْدَ النَّاسِ يُحِبُّكَ النَّاسُ ، حَدِيثٌ حَسَنٌ رَوَاهُ ابْنُ مَاجَهٍ وَغَيْرُهُ بِإِسْنَادٍ حَسَنَةٍ .

Transliteration:

'An Abî al-'Abbâs Sahl ibn Sa'd al-Sâ'idîyya Radî-Allâh 'Anhu qâla jâ'a rajulun ilâ al-Nabîyyu Sallallâhu 'Alayhi Wasallam fa qâla: "Yâ Rasûl Allâh, dullanî 'alâ 'amalin idhâ 'amiltuhu aḥabbanî Allâhu wa aḥabanî al-nâsu." Fa qâla: "Azhad fîd-dunyâ yuḥibbak Allâh wa azhad fîmâ 'ind al-nâsi yuḥibbak al-nâs." Hadîthun ḥasanun, rawâhu Ibn Mâjah wa ghayruhu bi isnâdin ḥasanatin.

Translation:

Abul 'Abbâs Sahl bin Sa'd al-Sâ'idî, may Allâh be pleased with him, said: "A man came to the Prophet, may benediction and salutation of Allâh be upon him and said: "O Messenger of Allâh? show me an act which if I do, it will make me the beloved of Allâh and the beloved of the people. "He (the Prophet) said: "Act abstemiously with regard to this world and Allâh will love you; act abstemiously with regard to what people possess and the people will love you." It is an excellent Tradition which is related by Ibn Mâjah and others with excellent Isnâd.

In yet another Tradition the Holy Prophet has summed up what a believer's faith (*Imân*) should be. He said that no one can become a true believer unless his entire desire follows the line of those things (teachings with which Allâh sent him to guide mankind). If someone follows his own whim and carnal desire, he is led astray.

c. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 41

عَنْ أَبِي مُحَمَّدٍ عَبْدَ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جُنْتُ بِهِ ، حَدِيثٌ صَحِيحٌ رَوَيْنَاهُ فِي كِتَابِ الْحُجَّةِ بِإِسْنَادٍ صَحِيحٍ .

Transliteration:

'An Abî Muḥammad 'Abd-Allâh ibn 'Amr Ibn al-'Âs Radî-Allâh 'Anhumâ qâla qâla Rasûl Allâh Sallallâhu 'Alayhi Wasallam: "Lâ yû'minu ahadukum hattâ yakûnu hawâhu taba'an limâ ji'tu bihi." Hadîthun saḥîhun rawaynâhu fî kitâb al-Hujjati bi Isnâdin Saḥîh.

Translation:

Abû Muḥammad 'Abd-Allâh bin 'Amr bin al-'Âs, may Allâh be pleased with him and his father, reported from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, who said. "No one of you is a true believer till his desires become subject to (the code of law) which I have brought" It is an excellent Tradition which we have related in Kitâb al-Hujjah (one of the works by Al-Nawawî) with a genuine Isnâd.

Islâmic *Shari'ah* (religious code) outlines a way of life based on faith and good actions. Living according to the laws of *Shari'ah*, implies that one should do good and abstain from whatever is forbidden by Allâh and His Prophet. Allâh is Good and does not accept anything else but good. In accordance with this, Allâh has commanded even the earlier prophets in the Qur'ân:

"O you Messengers! eat out of good things and act righteously"
— Sûrah 23:51,

and similarly has commanded the believers also to do the same in these words:

"O you who believe eat of the good things that we have given you for your sustenance." — Sûrah 2:172.

If one lives according to the laws of Allâh one attains peace, harmony and stability, no matter what one's external circumstances may be. Disobedience to the commands of our Creator necessarily results in some form of corruption and one loses the peace of mind and is also deprived of the merciful bounties of the Lord. One who eats from forbidden foods, drinks from forbidden things, wears forbidden clothing, his prayers are also not answered. The following Hadîth throws light on this subject.

d. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 10

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ اللَّهَ تَعَالَى طَيِّبٌ ، لَا يَقْبَلُ إِلَّا طَيِّبًا ، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ ، فَقَالَ تَعَالَى {يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا} ، وَقَالَ تَعَالَى {يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ} ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ ، أَشْعَثَ أَغْبَرَ ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ ، يَا رَبَّ يَا رَبَّ ، وَمَطْعَمُهُ حَرَامٌ ، وَمَشْرَبُهُ حَرَامٌ ، وَمَلْبَسُهُ حَرَامٌ ، وَغُذِيَ بِالْحَرَامِ ، فَأَنَّى يُسْتَجَابُ لَهُ ، رَوَاهُ مُسْلِمٌ .

Transliteration:

'An Abî Hurairata Radî-Allâhu 'Anhu qâla qâla Rasûl-Allâhi Sallallâhu 'Alayhi Wasallam: "Inn Allâha Ta'âla tayyabun, lâ yaqbalu illâ tayyiban, wa inn Allâha amara al-mu'mînina bimâ amara bihi al-Mursalîna. Fa qâla Ta'âla: "Yâ ayyuhâ al-rusulu kulû min al-tayyibâti wa'malû sâlihan." Wa qâla Ta'âla: "Yâ ayyuhal ladhîna âmanû kulû min tayyibâti mâ razaqnâkum." Thumma dhakara

In yet another Tradition the Holy Prophet has summed up what a believer's faith (*Imân*) should be. He said that no one can become a true believer unless his entire desire follows the line of those things (teachings with which Allâh sent him to guide mankind). If someone follows his own whim and carnal desire, he is led astray.

c. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 41

عَنْ أَبِي مُحَمَّدٍ عَبْدَ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يَكُونَ هَوَاهُ تَبَعًا لِمَا جُنْتُ بِهِ، حَدِيثٌ صَحِيحٌ رَوَيْنَاهُ فِي كِتَابِ الْحُجَّةِ بِإِسْنَادٍ صَحِيحٍ.

Transliteration:

'An Abî Muḥammad 'Abd-Allâh ibn 'Amr Ibn al-Âs Radî-Allâh 'Anhumâ qâla qâla Rasûl Allâh Sallallâhu 'Alayhi Wasallam: "Lâ yû'minu ahadukum hattâ yakûnu hawâhu taba'an limâ ji'tu bihi." *Hadîthun saḥîhun rawaynâhu fî kitâb al-Hujjati bi Isnâdin Saḥîh.*

Translation:

Abû Muḥammad 'Abd-Allâh bin 'Amr bin al-Âs, may Allâh be pleased with him and his father, reported from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, who said. "No one of you is a true believer till his desires become subject to (the code of law) which I have brought" It is an excellent Tradition which we have related in Kitâb al-Hujjah (one of the works by Al-Nawawî) with a genuine Isnâd.

Islâmic *Sharî'ah* (religious code) outlines a way of life based on faith and good actions. Living according to the laws of *Sharî'ah*, implies that one should do good and abstain from whatever is forbidden by Allâh and His Prophet. Allâh is Good and does not accept anything else but good. In accordance with this, Allâh has commanded even the earlier prophets in the Qur'ân:

"O you Messengers! eat out of good things and act righteously"
— *Sûrah* 23:51,

and similarly has commanded the believers also to do the same in these words:

"O you who believe eat of the good things that we have given you for your sustenance." — *Sûrah* 2:172.

If one lives according to the laws of Allâh one attains peace, harmony and stability, no matter what one's external circumstances may be. Disobedience to the commands of our Creator necessarily results in some form of corruption and one loses the peace of mind and is also deprived of the merciful bounties of the Lord. One who eats from forbidden foods, drinks from forbidden things, wears forbidden clothing, his prayers are also not answered. The following Hadîth throws light on this subject.

d. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 10

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنْ اللَّهُ تَعَالَى طَيِّبٌ، لَا يَقْبَلُ إِلَّا طَيِّبًا، وَإِنَّ اللَّهَ أَمَرَ الْمُؤْمِنِينَ بِمَا أَمَرَ بِهِ الْمُرْسَلِينَ، فَقَالَ تَعَالَى {يَا أَيُّهَا الرُّسُلُ كُلُوا مِنَ الطَّيِّبَاتِ وَاعْمَلُوا صَالِحًا}، وَقَالَ تَعَالَى {يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِنْ طَيِّبَاتِ مَا رَزَقْنَاكُمْ} ثُمَّ ذَكَرَ الرَّجُلَ يُطِيلُ السَّفَرَ، أَشْعَثَ أَغْبَرَ، يَمُدُّ يَدَيْهِ إِلَى السَّمَاءِ، يَا رَبَّ يَا رَبَّ، وَمَطْعَمُهُ حَرَامٌ، وَمَشْرَبُهُ حَرَامٌ، وَمَلْبَسُهُ حَرَامٌ، وَغُذِيَ بِالْحَرَامِ، فَأَنَّى يُسْتَجَابَ لَهُ، رَوَاهُ مُسْلِمٌ.

Transliteration:

'An Abî Hurairata Radî-Allâhu 'Anhu qâla qâla Rasûl-Allâhi Sallallâhu 'Alayhi Wasallam: "Inn Allâha Ta'âla tayyabun, lâ yaqbalu illâ tayyiban, wa inn Allâha amara al-mu'mînina bimâ amara bihi al-Mursalîna. Fa qâla Ta'âla: "Yâ ayyuhâ al-rusulu kulû min al-tayyibâti wa'malû sâlihan." Wa qâla Ta'âla: "Yâ ayyuhal ladhîna âmanû kulû min tayyibâti mâ razaqnâkum." *Thumma dhakara*

al-rajula yûtil al-safara, ash'atha aghbara, yamuddu yadayhi ilas samâ'i: "Yâ Rabba, Yâ Rabba," wa mat'amuhu harâmun, wa mashrabuhu harâmun, wa malbasuhu harâmun, wa ghudhiya bil harâmi. Fa annâ yustajâbu lahu. Rawâhu Muslim.

Translation:

Abû Hurairah, may Allâh be pleased with him, reported: the Messenger of Allâh, may benediction and salutation of Allâh be upon him said: 'Undoubtedly Allâh, the Most High, is Pure and Wholesome. He does not accept anything that is not Pure and Wholesome. Undoubtedly Allâh has (also) given command to the faithful with what He had commanded the Messengers. The Most High said (in the Qur'ân) "*O you Messengers, eat out of the good things and work righteously*" and the Most High has also said (in the Qur'ân): "*O you who believe, eat of the good things which we have given you for your sustenance*".' Then he (the Prophet) narrated about the man who lengthens his journey and is dishevelled and covered with sand and (in that condition) stretches out his hands (in prayer) towards the sky (saying): "O Lord! O Lord" (since) his food is from forbidden things, his drink is from forbidden things, his dress is from forbidden things and his nourishment is from forbidden things, how can his prayers be accepted.' Muslim has related it.

The above Hadîth clearly points out that a true believer should always remain conscious that he will ultimately return to the Just Creator to give an account of what he did in this life. But there are those who are guided by *Satan* — 'the open enemy' of man who remain unmindful of the Day of Judgement and continue in their evil deeds without being ashamed of themselves. In the following Hadîth the Prophet has declared about such people.

e. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 20

عَنْ أَبِي مَسْعُودٍ عَقَبَةَ بْنِ عَامِرٍ وَالْأَنْصَارِيِّ الْبَدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ مِمَّا أَدْرَكَ النَّاسُ مِنْ كَلَامِ النَّبِيِّ الْأُولَى ،

إِذَا لَمْ تَسْتَحِ فَاصْنَعْ مَا شِئْتَ ، رَوَاهُ الْبُخَارِيُّ .

Transliteration:

'An Abî Mas'ûd 'Uqbah ibn 'Âmirin wal Anṣarîyyî al-Badriyyî Radî-Allâhu 'Anhu qâla qâla Rasûl Allâhi Ṣallallâhu 'Alayhi Wasallam: 'Inna mimma adraka al-nâsu min kalâm al-nubûwwati al-'ûlâ "Idhâ lam tastahî faṣna' mâ shi'ta". Rawâhu al-Bukhârî.

Translation:

From Abû Mas'ûd 'Uqbah bin 'Âmir, the Anṣârî (one of the helpers of the immigrants in Madînah) and also one who participated in the Battle of Badr, may Allâh be pleased with him, who said: "The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: 'Among the things from the words of the first prophecy (was): "If (if any bad action) it does not cause you to be ashamed, do whatever you desire".' Bukhârî has related it.

The Holy Prophet has said in one of the Ahâdith that one who prays the obligatory prayers, fasts during the months of Ramadân, allows himself whatever is allowed and treats as unlawful whatever is forbidden, but does not do anything more than that, will go to Paradise.

f. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 22

عَنْ أَبِي عَبْدِ اللَّهِ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَقَالَ: أَرَأَيْتَ إِذَا صَلَّيْتَ الْمَكْتُوبَاتِ ، وَصُمْتَ رَمَضَانَ ، وَأَحْلَلْتَ الْحَلَالَ ، وَحَرَّمْتَ الْحَرَامَ ، وَلَمْ أَرِدْ عَلَى ذَلِكَ شَيْئًا ، أَدْخُلُ الْجَنَّةَ؟ ، قَالَ نَعَمْ ، رَوَاهُ مُسْلِمٌ ، وَمَعْنَى حَرَّمْتُ الْحَرَامَ اجْتَنَبْتُهُ ، وَمَعْنَى أَحْلَلْتُ الْحَلَالَ فَعَلْتُهُ مُعْتَقِدًا حِلَّهُ .

Transliteration:

'An Abî 'Abd-Allâh Jâbir ibn 'Abd-Allâh al-Anṣârîyyî Radî-Allâhu

'Anhumâ anna rajulan sa'ala Rasûl-Allâh Sallallâhu 'Alayhi Wasallam fa qâla: "Ar'aïta idhâ sallaytu al-maktûbâti wa sumtu Ramadân wa ahlaltu al-halâla wa harramtû al-harâma wa lam azid 'alâ dhâlika shay'an adkhul al-Jannata?" Qâla: "Na'am." Rawâhu Muslim wa ma'nâ "harramtû al-harâma" ijtanabtuhu wa ma'nâ "ahlaltu al-halâla" fa'altuhu mu'taqidan hillahu.

Translation:

Abû 'Abd-Allâh Jâbir bin 'Abd-Allâh al-Ansârî (the helper of the Muhajirîn in Madînah), may Allâh be pleased with him said: "A man asked a question to the Messenger of Allâh, may benediction and salutation of Allâh be upon him, saying: 'What is your opinion that if I pray the obligatory prayers, fast during (the month of) Ramadân, allow myself what is lawful and treat as unlawful what is forbidden, but I do nothing more than that, shall I enter Paradise?.' He (the Prophet) replied: "Yes". Muslim has related it. The meaning of 'I allow myself' is I do it in the belief that it is allowed.'

In another Tradition, the Holy Prophet said that Allâh has laid down ordinances in respect to what to do and what to avoid. A true believer should not neglect these ordinances. One should not commit violations with regard to those things which are forbidden. But there are other things about which nothing has been said. It is not because Allâh is forgetful about them, but he did not reveal those secrets simply out of His Mercy. One should not go on enquiring into those things. It is not essential that one is capable of understanding each and everything. Even there are many things about our own selves which we are not in a position to comprehend. When some of the mundane things are not within our grasp of comprehension what about the higher spiritual matters? The following Hadîth throws light on it.

g. Hadîth: A-Nawawî's Forty Traditions, Hadîth 30

عَنْ أَبِي ثَعْلَبَةَ الْحُثَنِيِّ جُرْثُومِ بْنِ نَاشِرٍ رَضِيَ اللَّهُ عَنْهُ ، عَنْ رَسُولِ اللَّهِ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ ، قَالَ: إِنَّ اللَّهَ تَعَالَى فَرَضَ فَرَائِضَ ، فَلَا تُضَيِّعُوهَا ، وَحَدَّ حُدُودًا فَلَا تَعْتَدُوهَا ، وَحَرَّمَ أَشْيَاءَ فَلَا تَنْتَهِكُوهَا ، وَسَكَتَ عَنْ أَشْيَاءَ رَحْمَةً لَّكُمْ - غَيْرَ نَسِيَانٍ - فَلَا تَبْحَثُوا عَنْهَا ، حَدِيثٌ حَسَنٌ ، رَوَاهُ الدَّارَقُطْنِيُّ وَغَيْرُهُ .

Transliteration:

'An Abî Tha'labah al-Khushniyya Jurthûm ibn Nâshirin Radî-Allâh 'Anhu 'an Rasûl Allâh Sallallâhu 'Alayhi Wasallam qâla: "Inn Allâh Ta'âla farada farâ'ida fa lâ tudayya'ûhâ wa hadda hududan fa lâ ta'taduhâ wa harrama ashyâ'a fâ la tantahikûhâ wa sakata 'an ashyâa' rahmatan lakum — ghayra nisyânin, fa lâ tabhathû 'anhâ." Hadîthun hasanun, Rawâhu al-Dâraqutnî wa ghayruhu.

Translation:

Abû Tha'laba al-Khushnî Jurthum bin Nâshir, may Allah be pleased with him, reported from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, who said: "Indeed Allâh, the Most High, has laid down ordinances, so do not neglect them; He has (also) set limits, so do not trespass them; He has declared certain things as forbidden, so do not commit violations with regard to them; and He has remained silent over certain things — as an act of mercy to you (and) not due to forgetfulness — so do not go inquiring into them." It is an excellent Tradition related by al-Dâraqutnî and others.

In following the Tradition, the Holy Prophet said that he was commanded by Allâh to wage war on the people till they testify that there is, no God but Allâh and Muḥammad is the Messenger of Allah and with this they say their prayers and give the legal alms. If they do this, it is clear proof of their acceptance of Islâm and their blood and property were preserved.

h. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 8

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
أَمَرْتُ أَنْ أَقَاتِلَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ،
وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ ، فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ
وَأَمْوَالَهُمْ إِلَّا بِحَقِّ الْإِسْلَامِ ، وَحَسَابُهُمْ عَلَى اللَّهِ تَعَالَى ، رَوَاهُ الْبُخَارِيُّ
وَمُسْلِمٌ .

Transliteration:

'An ibn 'Umar Radî-Allâh 'Anhumâ anna Rasûl Allâh Sallallâhu 'Alayhi Wasallam qâla: 'Umirtu an uqâtila al-nâsa hattâ yashhadû an lâ ilâha illâ Allâh wa anna Muḥammadan Rasûl Allâh wa yuqîm al-salâta wa yu'tu al-zakâta fa idhâ fa'alû dhâlika 'asamû minni dimâ'ahum wa amwâlahum illâ bi haqq al-Islâmi wa hisâbuhum 'al-Allâhi Ta'âla.' Rawâhu al-Bukhârî wa Muslim.

Translation:

Ibn 'Umar, may Allâh be pleased with him and his father, (related) that the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "I have been commanded to wage war on the people till they testify that there is no God but Allâh, and that Muḥammad is the Messenger of Allâh and (till) they offer their prayers and give the legal alms. If they do these things, their blood and property are preserved from me except that to which Islâm has a right, and their reckoning is with Allâh, the Most High." Both Bukhârî and Muslim have reported it.

Faith (*Imân*) consists in confessing with the tongue, believing with the mind and acknowledging with the heart. Confession with the tongue is not enough to have faith because if that were sufficient, the hypocrites would have been true believers. The Qur'ân declares about such hypocrites:

"When they meet believers they say 'we are believers'. and when they mix with their satans, they say 'we are with you and we

were merely joking' (by mixing with the believers)" — Sûrah 2:14.

In this situation, it was not easy to make distinction between a believer and a hypocrite. The hypocrites were to be dealt with strictly.

Similarly, such harsh punishment becomes permissible in the case of a Muslim if he transgresses the commands of Allâh, abandons his religion and thus joins the rank and file of those who wish to split the community; similarly Islâm frowns at immorality or illegal sexual intercourse especially by one who is already married; and thirdly a murderer 'who owes his soul for another man's soul'. The following Hadîth indicates the punishment of such wrong-doers among Muslims.

i. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 14

عَنْ ابْنِ مَسْعُودٍ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :
لَا يَحِلُّ دَمُ امْرِئٍ مُسْلِمٍ إِلَّا بِأَحَدٍ ثَلَاثٍ ، الثَّيِّبُ الزَّانِي ، وَالنَّفْسُ
بِالنَّفْسِ ، وَالتَّارِكُ لِدِينِهِ الْمَفَارِقُ لِلْجَمَاعَةِ ، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

Transliteration:

'An ibn Mas'ûd Radî-Allâh 'Anhu qâla qâla Rasûl Allâh Sallallâhu 'Alayhi Wasallam: "Lâ yahillu damu amri'in Muslimin illâ bi ihdâ thalâthin: al-thayyabu al-zânî, wal nafsu bil nafsi, wal târiku li dînihi: al-mafâriqu lil Jamâ'ah." Rawâhu al-Bukhârî wa Muslim.

Translation:

Ibn Mas'ûd, may Allâh be pleased with him, reported that the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "The (shedding of) blood of a Muslim is not lawful except in the case of one of three (categories): A married man who commits illegal intercourse (with other women); a murderer (i.e. one who owes his soul for a soul), and one who abandons his religion (and by doing so) splits the community." Bukhârî and Muslim have reported this.

But Islâm has prescribed good treatment with regard to everything. Even in case of killing or slaughtering, a Muslim should be mindful of the fact that the edge of his knife is sharp enough at the time of slaughtering so that the thing slaughtered does not suffer.

j. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 17

عَنْ أَبِي يَغْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَالْيَجِدَ أَحَدَكُمْ شَفْرَتَهُ وَلْيَرْخِ ذَبِيحَتَهُ، رَوَاهُ مُسْلِمٌ.

Transliteration:

'An Abî Ya'lâ Shaddâd ibn Ausin Radî-Allâhu 'Anhu 'an Rasûl Allâhi Sallallâhu 'Alayhi Wasallam qâla: "Inn Allâha kataba al-ihsâna 'alâ kulli shay'in: fa idhâ qataltum, fa ahsinû al-qitlata; wa idhâ dhabahtum, fa ahsinû al-dhabhata wal yuhidda ahadukum shafratahu wal yurih dhabihatuhu." Rawâhu Muslim.

Translation:

Abû Ya'lâ Shaddâd bin Aus, may Allâh be pleased with him, reported from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, who said; "Undoubtedly Allâh has ordered good behaviour with regard to everything. Therefore, if you kill, kill nicely; if you slaughter, slaughter it humanely; let each one of you sharpen the edge of your knife properly and make the slaughtered die quickly." Muslim related it.

In another Tradition, the Holy Prophet has said that where there is no injury there is no requital. Even if one wishes to inflict an injury to others but no actual injury is caused, there is no requital to be asked for or to be given.

k. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 32

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانَ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا ضَرَرَ وَلَا ضِرَارَ، حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَةَ وَالِدَارَقُطْنِي وَغَيْرُهُمَا مُسْنَدًا، وَرَوَاهُ مَالِكٌ فِي الْمُوطَأِ مُرْسَلًا عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْقَطَ أَبُو سَعِيدٍ وَلَهُ طُرُقٌ يَقْوِي بَعْضُهَا بَعْضًا.

Transliteration:

'An Abî Sa'idin Sa'd ibn Mâlik ibn Sinân al-Khudrîyyi Radî-Allâh 'Anhu anna Rasûl Allâh Sallallâhu 'Alayhi Wasallama qâla: "Lâ darara wa lâ dirâra." Hadithun Hasanun, rawâhu Ibn Mâjah wa al-Dâruqutnî wa ghayrahuma musnadan. Wa rawâhu Mâlik fil Muwattâ mursalan, 'an 'Amr ibn Yahyâ 'an abîhi 'an al-Nabîyyi Sallallâhu 'Alayhi Wasallam. Fa asqata Abâ Sa'id. Wa lahu turuqun yuqawwi ba'duhâ ba'dan.

Translation:

Abû Sa'id bin Mâlik bin Sinân al-Khudrî, may Allâh be pleased with him, (related) from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, who said: "Where there is injury, there is no requital." It has an excellent Isnâd which Ibn Mâjah, al-Dâruqutnî and others have narrated, but which (Imâm) Mâlik related in his Muwattâ as of broken Isnâd from 'Amr bin Yahyâ, from his father, from the Prophet, may benediction and salutation of Allâh be upon him, but Abâ Sa'id's name is dropped. It (the Tradition) has lines of transmission which strengthen one another.

In one of the Traditions, the Holy Prophet has said that strict justice should be done in entertaining claims of people in respect to property and life. If at all, the people were to be given what they claim, there will be some people who would be laying claim to the property of a community and even to their blood. The onus of proof

But Islâm has prescribed good treatment with regard to everything. Even in case of killing or slaughtering, a Muslim should be mindful of the fact that the edge of his knife is sharp enough at the time of slaughtering so that the thing slaughtered does not suffer.

j. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 17

عَنْ أَبِي يَغْلَى شَدَّادِ بْنِ أَوْسٍ رَضِيَ اللَّهُ عَنْهُ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ اللَّهَ كَتَبَ الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا الذَّبْحَةَ، وَالْيَجِدْ أَحَدَكُمْ شَفْرَتَهُ وَلْيَرْحُ ذَبِيحَتَهُ، رَوَاهُ مُسْلِمٌ.

Transliteration:

'An Abî Ya'lâ Shaddâd ibn Ausin Radî-Allâhu 'Anhu 'an Rasûl Allâhi Sallallâhu 'Alayhi Wasallam qâla: "Inn Allâha kataba al-ihsâna 'alâ kulli shay'in: fa idhâ qataltum, fa ahsinû al-qitlata; wa idhâ dhabahtum, fa ahsinû al-dhabhata wal yuhidda ahadukum shafratahu wal yurih dhabihatuhu." Rawâhu Muslim.

Translation:

Abû Ya'lâ Shaddâd bin Aus, may Allâh be pleased with him, reported from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, who said; "Undoubtedly Allâh has ordered good behaviour with regard to everything. Therefore, if you kill, kill nicely; if you slaughter, slaughter it humanely; let each one of you sharpen the edge of your knife properly and make the slaughtered die quickly." Muslim related it.

In another Tradition, the Holy Prophet has said that where there is no injury there is no requital. Even if one wishes to inflict an injury to others but no actual injury is caused, there is no requital to be asked for or to be given.

k. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 32

عَنْ أَبِي سَعِيدٍ سَعْدِ بْنِ مَالِكِ بْنِ سِنَانَ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا ضَرَرَ وَلَا ضِرَارَ، حَدِيثٌ حَسَنٌ، رَوَاهُ ابْنُ مَاجَةَ وَالدَّارَقُطْنِيُّ وَغَيْرُهُمَا مُسْنَدًا، وَرَوَاهُ مَالِكٌ فِي الْمُوطَأِ مُرْسَلًا عَنْ عَمْرِو بْنِ يَحْيَى عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَسْقَطَ أَبُو سَعِيدٍ وَلَهُ طُرُقٌ يَقْوِي بَعْضُهَا بَعْضًا.

Transliteration:

'An Abî Sa'idin Sa'd ibn Mâlik ibn Sinân al-Khudrîyyi Radî-Allâhu 'Anhu anna Rasûl Allâh Sallallâhu 'Alayhi Wasallama qâla: "Lâ darara wa lâ dirâra." Hadithun Hasanun, rawâhu Ibn Mâjah wa al-Dâruqutnî wa ghayrahuma musnadan. Wa rawâhu Mâlik fil Muwattâ mursalan, 'an 'Amr ibn Yahyâ 'an abîhi 'an al-Nabîyyi Sallallâhu 'Alayhi Wasallam. Fa asqata Abâ Sa'id. Wa lahu turuqun yuqawwi ba'duhâ ba'dan.

Translation:

Abû Sa'id bin Mâlik bin Sinân al-Khudrî, may Allâh be pleased with him, (related) from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, who said: "Where there is injury, there is no requital." It has an excellent Isnâd which Ibn Mâjah, al-Dâruqutnî and others have narrated, but which (Imâm) Mâlik related in his Muwattâ as of broken Isnâd from 'Amr bin Yahyâ, from his father, from the Prophet, may benediction and salutation of Allâh be upon him, but Abâ Sa'id's name is dropped. It (the Tradition) has lines of transmission which strengthen one another.

In one of the Traditions, the Holy Prophet has said that strict justice should be done in entertaining claims of people in respect to property and life. If at all, the people were to be given what they claim, there will be some people who would be laying claim to the property of a community and even to their blood. The onus of proof

lies on the person who makes the claim, and the oath is to be taken by a person who makes the denial.

1. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 33

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ ، لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ ، لَكِنَّ
الْبَيِّنَةَ عَلَى الْمُدَّعِي ، وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ ، حَدِيثٌ حَسَنٌ ، رَوَاهُ
الْبَيْهَقِيُّ وَغَيْرُهُ هَكَذَا ، وَبَعْضُهُ فِي الصَّحِيحَيْنِ .

Transliteration:

'An Ibn 'Abbâs Radî-Allâh 'Anhumâ anna Rasûl Allâhi Sallallâhu 'Alayhi Wasallam qâla: "Lau yu'tâ al-nasu bi da'wâhum lad da'â rijâlun amwâla qawmin wa dimâ'ahum lakin al-bayyinatun 'alal mudda'i wal yaminu 'alâ man ankara." Hadithun hasanun, rawâhu al-Bayhaqî wa ghayruhu hâkadhâ, wa ba'duhu fil sahîhain.

Translation:

Ibn 'Abbâs, may Allâh be pleased with him, related from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, who said: "If people were to be given what they claim, men would be laying claim to the property of a community and even to their blood. But the onus of proof lies on the one who makes the claim, and the oath is for him who makes the denial." It is an excellent Tradition which has been related like this by Bayhaqî and others. Part of it has been related in the Sahîhain (the two Sahîhs: Bukhârî and Muslim).

7.2 Kindness of Allâh

ALLÂH IS KIND to His Creatures. He is the Beneficent and the Merciful. The Holy Qur'ân opens with the words *Rahmân* and *Rahîm* both of which are derived from a common root '*Rahmah*' which

signifies tenderness, requiring the exercise of beneficence. Thus these words comprise the idea of love and mercy. His kindness is so great that any one who purposes to do a good deed but does not do it, his good intention is still rewarded and He writes down a perfect good action for that man. But if he purposes to do a bad deed and refrains from doing it, Allâh still writes it down as a perfect good action. If he does a good action then he is rewarded as if he has done ten good deeds or manifold good deeds. If he commits a bad deed then He writes it down as one bad deed only.

Allâh's love for His servants (*'abd*) is so great that when one fulfils his obligatory duties as commanded by Allâh and does supererogatory works he comes closer to Allâh and becomes a friend of Allâh (*Walî Allâh*). Then Allâh becomes his hearing with which he hears, his seeing with which he sees, his hands with which he holds things, and his feet with which he walks.

In fact, Allâh is the possessor of the utmost degree of mercy or compassion. Glory be to Allâh.

a. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 37

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيَمَا
يُرْوَاهُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ : إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ، ثُمَّ
بَيَّنَّ ذَلِكَ ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى
سَبْعِ مِائَةٍ ضِعْفٍ - إِلَى أَضْعَافٍ كَثِيرَةٍ ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا
اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً ، رَوَاهُ
الْبُخَارِيُّ وَمُسْلِمٌ فِي صَحِيحَيْهِمَا بِهِذِهِ الْحُرُوفِ .

Transliteration:

'An Ibn 'Abbâs Radî-Allâh 'Anhumâ 'an Rasûl Allâh Sallallâhu 'Alayhi Wasallam fîmâ yarwîhi 'an rabbihi tabâraka wa Ta'âla qâla: "Inn Allâha katab al-hasanât wal sayyi'âtî thumma bayyana dhâlika,

lies on the person who makes the claim, and the oath is to be taken by a person who makes the denial.

1. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 33

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
لَوْ يُعْطَى النَّاسُ بِدَعْوَاهُمْ ، لَادَّعَى رِجَالٌ أَمْوَالَ قَوْمٍ وَدِمَاءَهُمْ ، لَكِنَّ
الْبَيِّنَةَ عَلَى الْمُدَّعِي ، وَالْيَمِينَ عَلَى مَنْ أَنْكَرَ ، حَدِيثٌ حَسَنٌ ، رَوَاهُ
الْبَيْهَقِيُّ وَغَيْرُهُ هَكَذَا ، وَبَعْضُهُ فِي الصَّحِيحَيْنِ .

Transliteration:

'An Ibn 'Abbâs Radî-Allâh 'Anhumâ anna Rasûl Allâhi Sallallâhu
'Alayhi Wasallam qâla: "Lau yu'tâ al-nasu bi da'wâhum lad da'â
rijâlun amwâla qawmin wa dimâ'ahum lakin al-bayyinatu 'alal mudda'i
wal yaminu 'alâ man ankara." Hadithun hasanun, rawâhu al-Bayhaqî
wa ghayruhu hâkadhâ, wa ba'duhu fil sahîhain.

Translation:

Ibn 'Abbâs, may Allâh be pleased with him, related from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, who said: "If people were to be given what they claim, men would be laying claim to the property of a community and even to their blood. But the onus of proof lies on the one who makes the claim, and the oath is for him who makes the denial." It is an excellent Tradition which has been related like this by Bayhaqî and others. Part of it has been related in the Sahîhain (the two Sahîhs: Bukhârî and Muslim).

7.2 Kindness of Allâh

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signifies tenderness, requiring the exercise of beneficence. Thus these words comprise the idea of love and mercy. His kindness is so great that any one who purposes to do a good deed but does not do it, his good intention is still rewarded and He writes down a perfect good action for that man. But if he purposes to do a bad deed and refrains from doing it, Allâh still writes it down as a perfect good action. If he does a good action then he is rewarded as if he has done ten good deeds or manifold good deeds. If he commits a bad deed then He writes it down as one bad deed only.

Allâh's love for His servants ('*abd*') is so great that when one fulfils his obligatory duties as commanded by Allâh and does supererogatory works he comes closer to Allâh and becomes a friend of Allâh (*Walî Allâh*). Then Allâh becomes his hearing with which he hears, his seeing with which he sees, his hands with which he holds things, and his feet with which he walks.

In fact, Allâh is the possessor of the utmost degree of mercy or compassion. Glory be to Allâh.

a. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 37

عَنِ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا
يُرْوَاهُ عَنْ رَبِّهِ تَبَارَكَ وَتَعَالَى قَالَ : إِنَّ اللَّهَ كَتَبَ الْحَسَنَاتِ وَالسَّيِّئَاتِ ، ثُمَّ
بَيَّنَ ذَلِكَ ، فَمَنْ هَمَّ بِحَسَنَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا اللَّهُ عِنْدَهُ عَشْرَ حَسَنَاتٍ إِلَى
سَبْعِ مِائَةٍ ضِعْفٍ - إِلَى أَضْعَافٍ كَثِيرَةٍ ، وَإِنْ هَمَّ بِسَيِّئَةٍ فَلَمْ يَعْمَلْهَا كَتَبَهَا
اللَّهُ عِنْدَهُ حَسَنَةً كَامِلَةً ، وَإِنْ هَمَّ بِهَا فَعَمَلَهَا كَتَبَهَا اللَّهُ سَيِّئَةً وَاحِدَةً ، رَوَاهُ
الْبُخَارِيُّ وَمُسْلِمٌ فِي صَحِيحَيْهِمَا بِهِذِهِ الْحُرُوفِ .

Transliteration:

'An Ibn 'Abbâs Radî-Allâh 'Anhumâ 'an Rasûl Allâh Sallallâhu
'Alayhi Wasallam fîmâ yarwîhi 'an rabbihi tabâraka wa Ta'âla qâla:
"Inn Allâha katab al-hasanât wal sayyi'âti thumma bayyana dhâlika,

faman hamma bi hasanatin fa lam ya'malhâ katabahâ Allâhu 'indahû 'ashra hasanatin ilâ sab'a mi'ata di'fin ilâ ad'âfin kathiratin, wa in hamma bi-sayyi'atin fa lam ya'malhâ katabahâ Allâhu indahû hasanatan kâmilatan, wa in hamma bihâ fa 'amilahâ katabahâ Allâhu sayyi'atan wâhidatan." Rawâhu al-Bukhârî wa Muslim fî Sahîhainîma bi hâ-dhihil hurûf.

Translation:

Ibn 'Abbâs, may Allâh be pleased with him and his father, related from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, from among the things that he (the Prophet) relates from His Lord the Most High. He (the Prophet) said "Undoubtedly Allâh has written down good actions and evil actions. "Then he explained thus: "Whosoever intends to do a good action but does not do it, Allâh writes down for him a perfect good action; but if he purposes it and does it, Allâh writes it down for him as ten good deeds, up to seven hundred times or even many more times. But if he intends doing a bad action but does not do it, Allâh writes it down a perfect good deed; but if he intends to do it and does it, Allâh writes it down as only one evil action." Bukhârî and Muslim have both related it in their Sahîhs in these words.

In another Tradition the Prophet reported that when any servant ('abd) of Allâh does his obligatory duty he will continue to draw near Allâh with supererogatory (*Nawâfil*) works so that Allâh will love him. Love of Allâh is so great that when the servant of Allâh submits himself completely to his Lord Allâh becomes his hearing with which he (the servant) hears, his seeing with which he sees, and his hand with which he holds things, and his feet with which he walks. There can not be imagined any greater favour from the Creator to His creatures. It is due to the kindness of Allâh.

b. Hadîth: Al-Nawawî's Traditions, Hadîth 38

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ

اللَّهُ تَعَالَى قَالَ: مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ ، وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُهُ عَلَيْهِ ، وَلَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أُحِبَّهُ ، فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ ، وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ ، وَيَدَهُ الَّتِي يَبْطِشُ بِهَا ، وَرِجْلَهُ الَّتِي يَمْشِي بِهَا ، وَلَئِنْ سَأَلَنِي لِأَعْطِيَنَّهُ ، وَلَئِنْ اسْتَعَاذَنِي لِأُعِيذَنَّهُ ، رَوَاهُ الْبُخَارِيُّ .

Transliteration:

'An Abî Hurairah Radî-Allâhu 'Anhu qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallam: "Inn Allâha Ta'âla qâla: Man 'âdâ lî waliyyan, fa qad âdhantuhu bil harb. Wa mâ taqarraba ilayya 'abdî bi shay'in ahabba ilayya mimma iftaradtuhu 'alayhi wa lâ yazâlu 'abdî yataqarrabu ilayya bil nawâfilî hattâ uhibbuhu. Fa idhâ ahabtuhu kuntu sam'ahu alladhî yasma'u bihi, wa basarahu alladhî yubṣiru bihi, wa yadahu allatî yabtishu bihâ wa rijlahu allatî yamshî bihâ, wa la'in sa'alânî la u'tiyannahu, wa la'in ista'adhanî la a'idhannahu." Rawâhu al-Bukhârî.

Translation:

Abû Hurairah, may Allâh be pleased with him, related from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, who said: "Allâh, the Most High, has said: Anyone who acts with enmity towards My friend (*Walî Allâh*) I will declare war against him. My servant ('abd) does not draw near Me more, except with the fulfilment of what I have laid on him as an obligatory duty that I like; and My servant will continue drawing nearer to Me with supererogatory prayers till (such time) that I love him. Then when I love him, I become his hearing with which he hears, his seeing with which he sees, his hands with which he takes (things in his hands) and his foot with which he walks. If he asks (anything) from me, I shall surely give him, and if he asks for shelter from me, I will surely give him shelter." Bukhârî has related it.

Allâh is the Merciful (*Rahîm*) and He has sent the Holy Prophet

as the Mercy for all the worlds, known and unknown (*Rahmat al-lil 'alamîn*). For the sake of the Prophet, Allâh has overlooked the unintentional mistakes and forgetfulness of his community (*Ummah*) as well as whatever meets with Allâh's disapproval on the part of His servants (*'Abd-Allâh*).

c. **Hadîth: Al-Nawawî's Forty Traditions. Hadîth: 39**

عن ابن عباس رضي الله عنهما ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ :
إِنَّ اللَّهَ تَجَاوَزَ لِي عَنْ أُمَّتِي الْخَطَأَ وَالنَّسْيَانَ ، وَمَا اسْتَكْرَهُوا عَلَيْهِ ، حَدِيثٌ
حَسَنٌ ، رَوَاهُ ابْنُ مَاجَهَ وَالْبَيْهَقِيُّ وَغَيْرُهُمَا .

Transliteration:

'An Ibn 'Abbâs Radî-Allâhu 'Anhumâ anna Rasûl Allâhi Sallallâhu 'Alayhi Wasallam qâla: "Inn Allâha tajâwaza lî 'an ummatî al-khata'a wal nisyâna wa mâ istukrihû 'alayhi." *Hadîthun hasanun rawâhu Ibn Mâjah wal Bayhaqî wa ghayruhumâ.*

Translation:

Ibn 'Abbâs, may Allâh be pleased with him and his father, related that the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "Undoubtedly Allâh has for my sake overlooked the unintentional mistakes and forgetfulness of my community (Ummah), and (those actions) done under duress." It is an excellent Tradition which is related by Ibn Mâjah, Bayhaqî and others.

III The meaning of Islâm

ISLÂM MEANS absolute submission to the Creator and Lord. A Muslim is a believer whose faith (*Imân*) is firm in him and believes in the absolute Unity of Allâh who watches all his activities. In other words, a Muslim establishes peace between himself and his Creator. The entire message of Islâm, therefore, is based on two

fundamentals: Faith (*Imân*) and Right-doing (*Ihsân*). On these two is based the entire structure of Islâm, and from them various other branches are formed, as we would see in the wise words of the Prophet Sallallâhu 'Alayhi Wasallam.

a. **Hadîth: Bukhârî 2, Hadîth 36.**

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَارِئًا يَوْمًا
لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ: مَا الْإِيمَانُ؟ قَالَ: الْإِيمَانُ أَنْ تُؤْمِنَ بِاللَّهِ
وَمَلَائِكَتِهِ وَبِلِقَائِهِ وَرُسُلِهِ وَتُؤْمِنَ بِالْبَعْثِ ، قَالَ: مَا الْإِسْلَامُ؟ قَالَ:
الْإِسْلَامُ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ وَتَقِيمَ الصَّلَاةَ وَتُؤَدِيَ الزَّكَاةَ الْمَفْرُوضَةَ
وَتَصُومَ رَمَضَانَ ، قَالَ: مَا الْإِحْسَانُ؟ قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِلَمْ
تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ .

Transliteration:

'An Abî Hurairah, qâla kân an-Nabîyyu Sallallâhu 'Alayhi Wasallama bârizan yauman lin-nâsi fa atâhu rajulun fa-qâla mal Imânu? Qâla: Al-Imânu an tu'mina billâhi wa-malâ'ikatihi wa bi-liqâ i'hi wa rusulihi wa tu'mina bil-ba'thi." Qâla: Mal Islâmu? Qâla: "Al-Islâmu an ta'bud Allâha wa la tushrika bihi wa tuqîmas salâta wa tu'addiz Zakâta al-Mafrûda wa tasûma Ramadâna." Qâla: Mal Ihsânu? Qâla: "An ta'bud Allâha ka annaka tarâhu fa in lam takun tarâhu fa innahu yarâka."

Translation:

Abû Hurairah said: 'The Prophet, may benedictions and salutations of Allâh be upon him, was one day sitting outside among the people when a man came to him and asked: "What is faith?" He replied: "Faith is that you believe in Allâh and His angels and in meeting with Him and (in) His Messengers and that you believe in being raised to life (after death)". He asked "What is Islâm?". He (the Prophet) said: "Islâm is that you shall worship Allah and not

associate (anything) with Him and (that) you keep up prayer and pay the prescribed poor rate (Zakât) and fast in Ramadân". He asked: "What is goodness (Ihsân)?" He (the Prophet) said: "That you worship Allâh as if you see Him, if you see Him not, surely He sees you".

b. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 21.

عَنْ أَبِي عَمْرٍو وَقِيلَ أَبِي عَمْرَةَ سُفْيَانُ بْنُ عَبْدِ اللَّهِ الثَّقَفِيُّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا غَيْرَكَ، قَالَ: قُلْ آمَنْتُ بِاللَّهِ ثُمَّ اسْتَقِمْ، رَوَاهُ مُسْلِمٌ.

Transliteration:

'An Abî 'Amrin wa qîla Abî 'Amrata: Sufyân bin 'Abd-Allâh al-Thaqafî, Radî-Allâhu 'Anhu, qâla: Qultu: "Yâ Rasûl Allâh, qul li'îl Islâmi qaulan lâ as'alu 'anhu ahadan ghayraka, qâla: "Qul âmantu billâhi, thumma istaqim." Rawâhu Muslim.

Translation:

From Abû 'Amr, though others call (him) Abû 'Amrah, Sufyân bin 'Abd-Allâh al-Thaqafî — with whom may Allâh be pleased — who said: "O Messenger of Allâh, tell me something about Islâm which I shall not have to ask anyone about except you, He answered: "Say: 'I have believed in Allâh'. and then live straight forwardly or become steadfast on it (in accordance with such a profession)." Muslim related it.

c. Hadîth: al-Nawawî's Forty Traditions, Hadîth 2

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ قَالَ: بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ شَدِيدُ سَوَادِ الشَّعْرِ لَا يُرَى عَلَيْهِ أَثَرُ السَّفَرِ وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ حَتَّى جَلَسَ إِلَى النَّبِيِّ

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ وَوَضَعَ كَفَّيْهِ عَلَى فَخْذَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدَ رَسُولُ اللَّهِ وَتُقِيمَ الصَّلَاةَ وَتُؤْتِيَ الزَّكَاةَ وَتَصُومَ رَمَضَانَ وَتَحُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا، قَالَ: صَدَقْتَ، فَعَجَبْنَا لَهُ، يَسْأَلُهُ وَيُصَدِّقُهُ، قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ، قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدْرِ خَيْرِهِ وَشَرِّهِ، قَالَ: صَدَقْتَ، فَأَخْبِرْنِي عَنِ الْإِحْسَانِ، قَالَ: أَنْ تُعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِلَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ، قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ، قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ، قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَتِهَا، قَالَ: أَنْ تَلِدَ الْأُمَّةُ رَبَّتَهَا، وَأَنْ تَرَى الْحَفَاةَ الْعُرَاةَ الْعَالَةَ رِجَاءَ الشَّيْءِ يَتَطَاوَلُونَ فِي الْبُنْيَانِ، ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا، ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مِنَ السَّائِلِ؟ قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ: فَإِنَّهُ جَبْرِيلُ أَتَاكُمْ يَعْلَمُكُمْ دِينَكُمْ، رَوَاهُ مُسْلِمٌ.

Transliteration:

'An 'Umar Radî-Allâhu 'Anhu, qâla baynamâ nahnu julûsun 'inda Rasûl Allâh, Sallallâhu 'Alayhi Wasallama dhâta yaumin, idh tala'a 'alaynâ rajulun, shadîdu bayâd al-thiyâbi, shadidu sawâd al-sha'ri, lâ yurâ 'alayhi athar al-safari, wa lâ ya'rifuhu minnâ ahadun hattâ jalasa 'alâ al-Nabîyyi Sallallâhu 'Alayhi Wasallam, fa asnada rukbatayhi ilâ rukbatayh, wa wada'a kaffayhi 'alâ fakhidhayi wa qâla: Yâ Muhammad, akhbirnî 'an al-Islâmi, fa qâla Rasûl Allâh Sallallâhu 'Alayhi Wasallama: "Al-Islâmu an tashhada an lâ ilâha illâ Allâhu wa anna Muhammadan Rasûl Allâhi, wa tuqim al-salâta wa tu'ti al-zakâta, wa tasûma Ramadâna, wa tahujj al-bayta 'in istata'ta ilayhi sabîlâ." Qâla: Sadaqta. Fa ajibnâ lahu yas'aluhu wa yusaddiquhu.

Qâla: Fa akhbirnî 'an al-Imâni, Qâla: "An tu'mina billâhi wa malâ'ikatihi wa kutubihi wa rusulihi wal yaum al-akhiri wa tumina bil qadri khayrihi wa sharrihi. Qâla: Sadaqta. Qâla: fa akhbirnî 'an Ihsâni. Qâla: "An ta'bud Allâha ka annaka tarâhu; fa in lam takun tarâhu, fa innahu yarâka." Qâla: fa akhbirnî 'an al-sâ'ati, Qâla: "Mal mas'ulu 'anhâ bi a'lama minas al-sâ'il." Qâla: fa akhbirnî 'an amâratihâ. Qâla: "An talida al-amatu rabbatahâ, wa an tarâ al-hufâta al-'urâta al-'âlata ri'â' al-shâ'i yatatâwaluna fil bunyâni." Thumma intalaqa fa labithtu maliyyan. Thumma qâla: "Yâ 'Umaru, atadrî man al-sâ'il?" Qultu: Allâhu wa Rasûluhu a'lam. Qâla: "Fa innahu Jibrîlu atâkum yu'allimukum dinakum." Rawâhu Muslim.

Translation:

From 'Umar, with whom Allâh be pleased — who said: 'While we were one day sitting with the Messenger of Allâh, may benediction and salutation of Allâh be upon him, there came before us a man wearing a very white dress and who had very, very black hair. Any trace of journeying was not seen on him and none of us knew him (either). When he sat down near the Prophet, may benediction and salutation of Allâh be upon him, he put his knees against his, put his palms on his thighs, and asked "O Muḥammad, inform me about Islâm". The Messenger of Allâh, may benediction and salutation of Allâh be upon him, replied: "Islâm is that you testify that there is no God except Allâh and that Muḥammad is the Messenger of Allâh, that you should offer your prayers, pay the Zakât (poor-rate), fast in Ramadân, and go on pilgrimage to the House (of Allâh), if it is possible to find a way to it". He said: "You have told the truth,". We were surprised at his question and confirmation (what the Prophet said). He (further) asked: "Inform me about faith". He (the Prophet) replied: "It is that you should believe in Allâh and His Angels and His Books and His Messengers and in the Last Day, and that you should believe in the decreeing of both good and evil". He said: "You have told the truth", then he asked: "Inform me about the best behaviour (Ihsân)." He (the Prophet) replied: "It is that you should

worship Allâh as if you see Him, because if you cannot see Him, He still sees you". He asked, "Inform me about the Hour (The Day of Resurrection). He (the Prophet) replied: "The one who is questioned about it does not know more than the questioner". He asked: "Then inform me about its signs". He (the Prophet) replied "That the slave girl will give birth to her mistress and that you will see the bare-footed, the naked, the destitute and the shepherds building arrogantly high houses". Then he went away. I waited for a while. Then he (the Prophet) said: "O 'Umar, do you know who the questioner was?" I replied: Allâh and His Messenger know better". He (the Prophet) said: "He was Gabriel. He had come to teach you your religion'." Muslim related it.

7.4 The Five Pillars of Islâm

A MUSLIM IS one who submits to the pleasure of Allâh and who moulds his life into the patterns of Islâm. In order to achieve this aim, a set of formal devotion (*Ibâdah*) has been constituted which serves as a course of training. There are five such obligatory requirements (i) Belief in the Unity of Allâh and the Messengership of the Prophet Muḥammad, (ii) Prayers (*Salât*), (iii) Fasting (*Saum*), (iv) Giving Poor-rate (*Zakât*) and (v) Pilgrimage (*Hajj*). The more assiduously one follows the training, the better equipped one becomes for bringing harmony between ideals and practices. These are called the Pillars of Islâm because the whole edifice of Islâm rests on them.

a. Hadîth: Al-Nawawî's Forty Traditions: Hadîth 3

عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُمَا ، قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ ، شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ

وَحَجُّ الْبَيْتِ وَصَوْمُ رَمَضَانَ ، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

Transliteration:

'An Abî 'Abdir Rahmâni 'Abdillâhi bin 'Umara bin al-Khatâtâb Radî-Allâhu 'Anhumâ qâla: Sami'tu Rasûl Allâhi Sallallâhu 'Alayhi Wasallama yaqûl: 'Buniya al-Islâmu 'alâ Khamsin; Shahadati an lâ ilâha illâ Allâhu wa anna Muḥammadan Rasûl Allâhi, wa iqâm al-salâti wa îtâ al-zakâti wa ḥajj al-bayti, wa saumi ramadân.' Rawâhu al-Bukhârî wa Muslim.

Translation:

From Abû 'Abd al-Rahmân 'Abd-Allâh, the son of 'Umar bin al-Khatâtâb — with whom may Allâh be pleased — He said: "I heard the Messenger of Allâh, may benediction and salutation of Allâh be upon him, say "The foundation of Islâm is built on five things: on giving testimony that there is no God except Allâh, and that Muḥammad is the Messenger of Allâh; on saving prayers (regularly), an giving zakât (poor rate); on (performing) pilgrimage to the House, and on fasting during Ramadân." Al-Bukhârî and Muslim related it.

7.5 Religion means Good Advice

ISLÂM IS NOT only a religion but also a way of life which every Muslim has to follow throughout his or her life. The Qur'ân and the Hadîth, have set forth directives of Islâm and the sum total of the teachings of the Prophet: beliefs, acts of worships and laws. One who believes in those words or advice (*Nasîḥah*) and acts accordingly will In-Sha-Allâh (God Willing) get salvation.

a. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 7

عَنْ أَبِي رُقَيْةٍ تَمِيمِ بْنِ أَوْسٍ الدَّارِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ

عَلَيْهِ وَسَلَّمَ ، قَالَ: أَلَدِّينُ النَّصِيحَةُ ، قُلْنَا: لِمَنْ؟ قَالَ: لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ ، رَوَاهُ مُسْلِمٌ .

Transliteration:

'An Abî Ruqayyata Tamîm bin Ausin al-Dârî, Radî-Allâh 'Anhu anna al-Nabîyya Sallallâhu 'Alayhi Wasallam qâla: "Al-dînu al-nasîḥatu." Qulnâ liman? Qâla: "Lillâhi, wa li kitâbihi, wa li rasûlihi wa li a'immat al-muslimina wa 'ammitihim." Rawâhu Muslim.

Translation:

From Abû Ruqayyah Tamîm bin Aus al-Dârî — with whom may Allâh be pleased — said: "The Prophet, may benediction and salutation of Allâh be upon him said: "Religion is good advice. "We said: "Whose (advice)?" and he answered: "For Allâh and His Book, and His Messenger, and the leaders of the Muslims, and the generality of them." Muslim related it.

b. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 21

عَنْ أَبِي الْعَبَّاسِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: كُنْتُ خَلْفَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا فَقَالَ: يَا غُلَامُ إِنِّي أَعَلِّمُكَ كَلِمَاتٍ إِحْفَظِ اللَّهَ تَجِدَهُ أَمَامَكَ ، تَعَرَّفْ إِلَى اللَّهِ فِي الرَّخَاءِ يَعْرِفَكَ فِي الشَّدَةِ وَأَعْلَمْ أَنَّ مَا أَخْطَأَكَ لَمْ يَكُنْ لِيُصِيبَكَ ، وَمَا أَصَابَكَ لَمْ يَكُنْ لِيُخْطِئَكَ ، وَأَعْلَمْ أَنَّ النَّصْرَ مَعَ الصَّبْرِ ، وَأَنَّ الْفَرْجَ مَعَ الْكَرْبِ ، وَأَنَّ مَعَ الْعُسْرِ يُسْرًا .

Transliteration:

'An Abil 'Abbâsi 'Abdillâhi bin 'Abbâsin Radî Allâhu 'Anhumâ qâla: Kuntu khalfa al-Nabîyyî Sallallâhu 'Alayhi Wasallama yauman, fa qâla "Yâ ghulam innî u'allimuka kalimatin: Ihfazillâha tajidhu amâma, ta'arrâf ilâ Allâhi fîl rakhâ'i ya'rifka fîl shaddati, wa a'lam anna mâ akh ta'aka lam yakun li yusibaka, wa mâ asâbaka lam

yakun li yukhti'aka, wa a'lam anna al-nasra ma' al-sabri, wa anna al-faraja ma' al-karabi, wa anna ma' al-'usri yusran."

Translation:

From Abul 'Abbâs 'Abd-Allâh bin 'Abbâs — may Allâh be pleased with both of them — who said: 'I was behind the Prophet, may benediction and salutation of Allâh be upon him, when he said: "O young man, I will teach you words (of wisdom): Keep fast hold on Allâh, and you will find him in front of you. Introduce yourself with Allâh in days of ease (i.e. remember Him) and He will recognise you in the days of distress. And know that what missed you could not have hit you. And what hit you could not have missed you. And know that help comes with forbearance, and relief comes with anxiety and ease comes with hardship".'

c. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 18

عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ، رَوَاهُ التِّرْمِذِيُّ.

Transliteration:

'An Abî Dharrin Jundubin bin Junâdata wa Abî 'Abd al-Rahmân Mu'adh bin Jabalin Radî-Allâhu 'Anhumâ 'an Rasûl Allâhi Sallallâhu 'Alayhi Wasallam qâla: "Ittaqi Allâha haithamâ kunta wa atbi'is saiyyi'at al-hasanata tamhuhâ, wa khâliqin nâsa bi khuluqin hasanin." Rawâhu al-Tirmidhî.

Translation:

From Abû Dharr Jundub bin Junâda and Abî 'Abd al-Rahmân Mu'adh bin Jabal — with both of whom may Allâh be pleased — (related) from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "Fear Allâh where ever you

may be; follow up an evil deed by a good one which will wipe (the former bad deed) out, and behave with people with good nature (kindly)." Al-Tirmidhî related it.

d. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 23

عَنْ أَبِي ذَرِّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرْوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ: يَا عِبَادِي إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا، يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهْدُونِي أَهْدِيكُمْ، يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعَمُونِي أَطْعِمُكُمْ، يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكْسُونِي أَكْسُكُمْ، يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّوْنِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَتَقَى قَلْبَ رَجُلٍ وَاحِدٍ مِّنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِّنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ وَاحِدٍ مِّسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَحِيطُ إِذَا أُدْخِلَ الْبَحْرُ، يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصَيْتُهَا لَكُمْ ثُمَّ أَوْفَيْتُكُمْ إِيَّاهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

Transliteration:

'An Abî Dharra al-Ghifâriyya Radî-Allâhu 'Anhu, 'an-Nabîyya Sallallâhu 'Alayhi Wasallama fî mâ yarwîhi an Rabbihi 'Azza

yakun li yukhti'aka, wa a'lam anna al-nasra ma' al-sabri, wa anna al-faraja ma' al-karabi, wa anna ma' al-'usri yusran."

Translation:

From Abul 'Abbâs 'Abd-Allâh bin 'Abbâs — may Allâh be pleased with both of them — who said: 'I was behind the Prophet, may benediction and salutation of Allâh be upon him, when he said: "O young man, I will teach you words (of wisdom): Keep fast hold on Allâh, and you will find him in front of you. Introduce yourself with Allâh in days of ease (i.e. remember Him) and He will recognise you in the days of distress. And know that what missed you could not have hit you. And what hit you could not have missed you. And know that help comes with forbearance, and relief comes with anxiety and ease comes with hardship".'

c. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 18

عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ وَأَبِي عَبْدِ الرَّحْمَنِ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُمَا عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِتَّقِ اللَّهَ حَيْثُمَا كُنْتَ وَاتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ، رَوَاهُ التِّرْمِذِيُّ.

Transliteration:

'An Abî Dharrin Jundubin bin Junâdata wa Abî 'Abd al-Rahmâni Mu'âdh bin Jabalin Radî-Allâhu 'Anhumâ 'an Rasûl Allâhi Sallallâhu 'Alayhi Wasallam qâla: "Ittaqi Allâha haithamâ kunta wa atbi'is saiyyi'at al-hasanata tamhuhâ, wa khâliqin nâsa bi khuluqin hasanin." Rawâhu al-Tirmidhî.

Translation:

From Abû Dharr Jundub bin Junâda and Abî 'Abd al-Rahmân Mu'âdh bin Jabal — with both of whom may Allâh be pleased — (related) from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "Fear Allâh where ever you

may be; follow up an evil deed by a good one which will wipe (the former bad deed) out, and behave with people with good nature (kindly)." Al-Tirmidhî related it.

d. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 23

عَنْ أَبِي ذَرِّ الْغِفَارِيِّ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِيمَا يَرَوِيهِ عَنْ رَبِّهِ عَزَّ وَجَلَّ أَنَّهُ قَالَ: يَا عِبَادِي إِنِّي حَرَمْتُ الظُّلْمَ عَلَى نَفْسِي وَجَعَلْتُهُ بَيْنَكُمْ مُحَرَّمًا، فَلَا تَظَالَمُوا، يَا عِبَادِي كُلُّكُمْ ضَالٌّ إِلَّا مَنْ هَدَيْتُهُ فَاسْتَهِدُونِي أَهْدِكُمْ، يَا عِبَادِي كُلُّكُمْ جَائِعٌ إِلَّا مَنْ أَطْعَمْتُهُ فَاسْتَطْعِمُونِي أَطْعِمُكُمْ، يَا عِبَادِي كُلُّكُمْ عَارٍ إِلَّا مَنْ كَسَوْتُهُ فَاسْتَكَسُونِي أَكْسُكُمْ، يَا عِبَادِي إِنَّكُمْ تُخْطِئُونَ بِاللَّيْلِ وَالنَّهَارِ وَأَنَا أَغْفِرُ الذُّنُوبَ جَمِيعًا فَاسْتَغْفِرُونِي أَغْفِرْ لَكُمْ، يَا عِبَادِي إِنَّكُمْ لَنْ تَبْلُغُوا ضُرِّي فَتَضُرُّوْنِي وَلَنْ تَبْلُغُوا نَفْعِي فَتَنْفَعُونِي، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَتَقَى قَلْبَ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا، يَا عِبَادِي لَوْ أَنَّ أَوْلَكُمْ وَأَخْرَكُمْ وَإِنْسَكُمْ وَجَنَّتُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ فَسَأَلُونِي فَأَعْطَيْتُ كُلَّ وَاحِدٍ مَسْأَلَتَهُ مَا نَقَصَ ذَلِكَ مِمَّا عِنْدِي إِلَّا كَمَا يَنْقُصُ الْمَحِيطُ إِذَا أُدْخِلَ الْبَحْرُ، يَا عِبَادِي إِنَّمَا هِيَ أَعْمَالُكُمْ أَحْصِيهَا لَكُمْ ثُمَّ أَوْفِيكُمْ بِهَا، فَمَنْ وَجَدَ خَيْرًا فَلْيَحْمَدِ اللَّهَ وَمَنْ وَجَدَ غَيْرَ ذَلِكَ فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ.

Transliteration:

'An Abî Dharra al-Ghifâriyya Radî-Allâhu 'Anhu, 'an-Nabîyya Sallallâhu 'Alayhi Wasallama fî mâ yarwîhi an Rabbihi 'Azza

Wajalla, annahu qâla: Yâ 'ibâdî innî harramtû al-zulma 'alâ Nafsî wa ja'altuhu baynakum muharraman, fa lâ tazâlamu. Yâ 'ibâdî, kullukum dâllun illâ man hadaytuhu fa istahdunî ahdikum. Yâ 'ibâdî, kullukum jâ'i'un illâ man at'amtuhu, fa istat'umunî ut'inkum. Yâ 'ibâdî kullukum 'ârin illâ man kasautuhu, fa istaksûnî aksukum. Yâ 'ibâdî annakum tukhti'una bil layli wal nahâri wa ana aghfiru al-dhumûba jamî'an, fa itstaghfirunî aghfir lakum. Yâ 'ibâdî, innakum lan tablughû durran, fa tadurrûnî wa lan tablughû nafî fa tanfa'ûnî. Yâ 'ibâdî, lau anna awwalakum wa âkhirakum, wa insakum wa jinnakum, kanû 'alâ afjari qalbi rajulin wahidin minkum, ma naqasa dhâlika mim mulkî shay'an. Yâ 'ibâdî, lau anna awwalakum wa âkhirakum, wa insakum wa jinnakum qâmû fî sa'idin wahidin, fa sa'alûnî fa a'taytu kulla wahidin mas'alatahu mâ naqasa dhâlika mimmâ 'indî illâ kamâ yanqus al-muhîtu idhâ udkhila al-bahra. Yâ 'ibâdî, innamâ hiya a'mâlakum uhsiha lakum thumma uwaffikum iyyâha. Fa man wajada ghayran fal-yahmad Allâha wa man wajada ghayra dhâlika fa lâ yalûmanna illâ nafsahu." Rawâhu Muslim.

Translation:

Abû Dharr al-Ghifârî — with whom Allâh be pleased (related) from the Prophet, may benediction and salutation of Allâh be upon him, from among the things that he narrated from his Lord, may He be Magnified and Exalted: He (Allâh) said, "O My servants, I have forbidden tyranny upon Myself, and I have made it a thing forbidden among you, so do not tyrannise among yourselves. O My servants, all of you are astray except him whom I have guided; so ask for guidance from Me, I will guide you. O My servants, all of you are except him to whom I have given food; so ask food of Me, I will feed you. O My servants, all of you are naked except him whom I have clothed, so ask clothing of Me, I will clothe you. O my servants, you are sinning night and day, it is I Who forgive all sins, so ask My forgiveness, I will forgive you. O My servants you will not reach to My power of doing harm, so as to harm Me, nor My power of benefitting so as to benefit Me. O My servants, if the first of you and

the last of you, those amongst you who are men and those who are jinns, were as good as the most pious-hearted one among you, that would not add anything to My kingdom. O My servants, if the first of you and the last of you, those amongst you who are men and those who are jinns, were as bad as the most sinful-hearted among you, that would not diminish anything from My kingdom. O My servants, if the first of you and the last of you, those amongst you who are men and those who are jinns, were to stand in one place and ask Me, and if I gave to every one what he asked for, that would not lessen from what I possess anything more than (the little water appearing on) a needle entered into an ocean. O My servants, it is only your actions for which you shall be accountable, and then I shall give you reward for them. So he who finds good let him praise Allâh, and he who finds other than that let him blame none but himself." Muslim related it.

7.6 Do not be a polytheist

THERE IS NO other sin greater than *Shirk* (polytheism) in Islâm. Islâm is strictly a monotheistic religion where one and only one Allâh is worshipped. Allâh has no partner, agent, father, mother, son or daughters. He is self subsistent with all His attributes. Therefore, to associate anyone else with him in worship is the greatest of sins in Islâm. The Holy Qur'ân speaks against polytheism and so do the Traditions of the Prophet. Islâm does not say that Allâh is the greatest among gods or He is the chief god. The Unity of Allâh in Islâm implies that no other gods exist at all. The so-called gods or goddesses are but objects like other material things, non-entities and figments of human imagination. Allâh is One. Allâh is Kind, Forgiving, and will forgive all sins except *Shirk* (polytheism).

a. Hadîth: Al-Nawawî. Forty Traditions, Hadîth 42

عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: قَالَ اللَّهُ تَعَالَى يَا ابْنَ آدَمَ إِنَّكَ مَا دَعَوْتَنِي وَرَجَوْتَنِي غَفَرْتُ لَكَ عَلَى مَا كَانَ مِنْكَ وَلَا أُبَالِي ، يَا ابْنَ آدَمَ لَوْ بَلَغَتْ ذُنُوبُكَ عَنَانَ السَّمَاءِ ثُمَّ اسْتَغْفَرْتَنِي غَفَرْتُ لَكَ ، يَا ابْنَ آدَمَ إِنَّكَ لَوْ أَتَيْتَنِي بِقُرَابِ الْأَرْضِ خَطَايَا ثُمَّ لَقِيتَنِي لَا تَشْرِكَ بِي شَيْئًا لَأَتَيْتُكَ بِقُرَابِهَا مَغْفِرَةً ، رَوَاهُ التِّرْمِذِيُّ .

Transliteration:

'An Anasin, Radî-Allâhu 'Anhu, qâla sami'tu Rasûl Allâhi Sallallâhu 'Alayhi Wasallama yaqûl. "Qâla Allâhu Ta'âla: Yâ ibn Âdama, innaka mâ da'autanî wa rajoutanî ghafartu laka 'alâ mâ kâna minka wa lâ ubâlî; yâ ibn Âdama, lau balaghat dhunûbuka 'anan al-samâ'i thumma astaghfartanî ghafartu laka; yâ ibn Âdama, innaka lau ataytanî bi qurâbil 'ardi khataya thumma laqaytanî lâ tushriku bi shay'an la ataytuka bi qurâbiha maghfiratan." Rawâhu al-Tirmidhî.

Translation:

From Anas — may Allâh be pleased with him — said: 'I heard the Messenger of Allâh, may benediction and salutations of Allâh be upon him, say: "O son of Âdam, so long as you call upon Me and hope in Me, I will forgive you for all that comes from you, caring not; O son of Âdam, even if your sins reach the horizon of the sky, then if you asked My forgiveness, I will forgive you; O son of Âdam, if you were to come to Me with your sins (as many as) filling the earth, and (if) you do not associate with Me (in worship) anything else, I shall come to you with a like size of forgiveness." Al-Tirmidhî related it.

7.7 Virtuous Actions and Goodness of Character

THE LIFE OF THIS world is no doubt purposive and significant. The good works that we do in this life will run before us to illumine our path in the next world. In actual fact, life on this earth is the preparation for the life hereafter. The present life and the future life, however, are to be viewed as a unity, and a Muslim should work with goodness of character. Allâh has created life and death to test which of the people are best in point of deed. It becomes a primary duty of the believers to participate actively in the struggle for the establishment of a social order based on peace, harmony and justice.

Being created after the pattern of Allâh's nature, man is capable of developing from one stage to the next higher stage in this worldly life. In order to develop one's self, one should have goodness of character. It is something about which the spirit feels tranquil and the heart feels satisfaction. Jealousy, hatred, cut-throat competition, oppression, deception are the forces of evil and lead to wickedness of character. The following Hadîth clearly points out what goodness of character is and what a Muslim must do to achieve it.

a. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 27

عَنِ النَّوَاسِ بْنِ سَمْعَانَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْبِرُّ حُسْنُ الْخُلُقِ ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ ، وَكَرِهْتَ أَنْ يُطْلَعَ عَلَيْهِ النَّاسُ ، رَوَاهُ مُسْلِمٌ .

Transliteration:

'An al-Nawwâsi bin Sam'âna Radî-Allâhu 'Anhu, 'anin-Nabîyyi Sallallâhu 'Alayhi Wasallama qâla: "Al-birru husn al-khuluqi, wal ithmu mâ hâka fî nafsika, wa karihta an yattali'a 'alayhi al-nâsu." Rawâhu Muslim.

Translation:

From al-Nawwâs bin Sam'ân with whom Allâh be pleased —

(related) from the Prophet, may benediction and salutation of Allâh be upon him, who said, "Virtuous actions is goodness of character, and wickedness is that which bothers your conscience and which you would hate people to get to know about." Muslim related it.

b. Al-Nawawî gave another version of this Hadîth related by Imâm Ahmad bin Hanbal and Al-Dârimî on the same subject.

عَنْ وَابِصَةَ بْنِ مَعْبِدٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: جِئْتَ تَسْأَلُ عَنِ الْبِرِّ؟ قُلْتُ: نَعَمْ، قَالَ: إِسْتَفْتِ قَلْبَكَ، الْبِرُّ مَا أَطْمَأْنَنَ إِلَيْهِ النَّفْسُ، وَأَطْمَأَنَّ إِلَيْهِ الْقَلْبُ، وَالْإِثْمُ مَا حَاكَ فِي النَّفْسِ وَتَرَدَّدَ فِي الصَّدْرِ، وَإِنْ أَفْتَاكَ النَّاسُ وَأَفْتَوَكَ.

Transliteration:

'An Wâbisah bin Ma'badin, Radî Allâhu 'Anhu qâla: "Ji'ta tas'alu 'an al-birri?" Qultu na'am. Qâla: "Istafti qalbaka. Al-birru mâ atma'annat ilayhi al-nafsu wa atma'anna ilayhi al-qalbu. Wal ithmu mâ hâka fil nafsi wa taraddada fil sadri, wa in aftâka al-nâsu wa aftauka."

Translation:

From Wâbisah bin Ma'bad, with whom may Allâh be pleased – he said: 'I came to the Messenger of Allâh, may benediction and salutation of Allâh be upon him, who said: "Have you come to ask about virtuous actions?" I said: "Yes". He said: "Ask your own heart for the answer. Virtuous actions is that about which the spirit feels tranquil and the heart feels satisfaction, but wickedness is that which bothers your conscience and persists in your breast, even though people give their decision in your favour and continue to do so".'

c. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 35

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تَحَاسَدُوا وَلَا تَنَاجَشُوا وَلَا تَبَاغَضُوا وَلَا تَدَابَرُوا وَلَا يَبِعْ بَعْضُكُمْ عَلَى بَيْعِ بَعْضٍ، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا، الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَظْلِمُهُ وَلَا يُظْلَمُ وَلَا يَحْدُثُ وَلَا يَكْذِبُهُ وَلَا يَحْقِرُهُ، أَلْتَقَوَى هَهُنَا، وَيُشِيرُ إِلَى صَدْرِهِ ثَلَاثَ مَرَّاتٍ، بِحَسَبِ أَمْرِي مِنَ الشَّرِّ أَنْ يَحْقِرَ أَخَاهُ الْمُسْلِمَ، كُلُّ الْمُسْلِمِ حَرَامٌ دَمُهُ وَمَالُهُ وَعَرَضُهُ، رَوَاهُ مُسْلِمٌ.

Transliteration:

'An Abî Hurairata Radî-Allâhu 'Anhu qâla, qâla Rasûlullâhi Sallallâhu 'Alayhi Wasallama: "Lâ tahâsadû, wa lâ tanâjashû, wa lâ tabâghadhû, wa lâ tadâbarû, wa lâ yabî'u ba'dukum 'alâ bay'i ba'din, wa kunû 'ibâd Allâhi ikhwânan, al-Muslimu akhû al-Muslim. Lâ yazlimuhu wa lâ yakh dhuluhu wa lâ yakdhibuhu, wa lâ yahqiruhu. Al-taqwâ hâhunâ, wa yushiru ilâ sadrihi thalâtha marrât. Bi hasbi amri'in min al-sharr, ay yahqira akhâhu al-Muslim. Kull al-Muslimi 'alal Muslimi harâmun damuhu, wa mâluhu wa 'irduhu." Râwâhu Muslim.

Translation:

From Abû Hurairah – with whom may Allâh be pleased who said: "Said the Messenger of Allâh, may benediction and salutation of Allâh be upon him: 'Do not be jealous of one another, and do not vie¹ with one another and do not hate one another, and do not scheme against one another, and do not undercut one another in trading. And be servants of Allâh, brethren. A Muslim is a brother to a Muslim. He shall not oppress him, nor shall he forsake him, nor deceive him, nor despise him. Allâh-fearing piety is here', and he

1. To bid higher with the intention of merely increasing the price, so that the next person pays more.

pointed to his heart three times. 'It is enough evil for a man that he should despise his brother Muslim. The blood, property and honour of every Muslim are inviolable to a (fellow) Muslim.' Muslim related it.

d. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 27

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ نَفَسَ عَنْ مُؤْمِنٍ كُرْبَةً مِّنْ كُرْبِ الدُّنْيَا نَفَسَ اللَّهُ عَنْهُ كُرْبَةً مِّنْ كُرْبِ يَوْمِ الْقِيَامَةِ ، وَمَنْ يَسَّرَ عَلَى مُعْسِرٍ يَسِّرَ اللَّهُ عَلَيْهِ فِي الدُّنْيَا وَالْآخِرَةِ ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ ، وَاللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ ، وَمَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا سَهَّلَ اللَّهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ ، وَمَا اجْتَمَعَ قَوْمٌ فِي بَيْتٍ مِّنْ بُيُوتِ اللَّهِ يَتْلُونَ كِتَابَ اللَّهِ وَيَذْكُرُونَ بَيْنَهُمْ إِلَّا نَزَلَتْ عَلَيْهِمُ السَّكِينَةُ وَغَشِيَتْهُمْ الرَّحْمَةُ وَحَفَّتْهُمُ الْمَلَائِكَةُ وَذَكَرَهُمُ اللَّهُ فِيمَنْ عِنْدَهُ ، وَمَنْ بَطَأَ بِهِ عَمَلُهُ لَمْ يُسْرِعْ بِهِ نَسَبُهُ ، رَوَاهُ مُسْلِمٌ .

Transliteration:

'An Abî Hurairata Radî-Allâhu 'Anhu 'anin Nabîyyi Sallallâhu 'Alayhi Wasallama qâla: "Man naffasa 'an Mu'minin kurbatan min al-dunyâ, naffas Allâhu 'anhu kurbatan min kurabi yaum al-qiyyâmati, wa man yassara 'alâ mu'sirin yassar Allâhu 'alayhi fid dunyâ wal akhirati, wa man satara musliman satarahu Allâh fil dunyâ wal akhirati. Wallâhu fî 'aun al-'abdi ma kâna al-'abdu fî 'auni akhihi, wa man salaka tarîqan yaltamisu fîhi 'ilman sahhal Allâhu bihi tarîqan ilâ al-Jannati, wa mâ ijtama'a qaumun fî baytim mim buyût Allâhi yatlûna kitâb Allâhi wa yatadârasûnahu baynahum illâ nazalat 'alayhim al-sakînatu wa ghashiyathum al-rahmah wa haffathum al-malâ'ikatu wa dhakarâhum Allâhu fî man

indah. Wa man batta'a bihi 'amaluhu lam yusri' bihi nasabuhu." Rawâhu Muslim.

Translation:

From Abû Hurairah — with whom may Allâh be pleased — (narrated) from the Prophet, may benediction and salutation of Allâh be upon him, who said: "Whosoever dispels from a true believer some grief pertaining to this world, Allâh will dispel from him some grief of the Last Day (Day of Resurrection). Whosoever makes things easy for someone who is in difficulties, Allâh will make things easy for him both in this life and the next. Whosoever shields a Muslim, Allâh will shield him in this world and the next. And Allâh is ready to help His servant ('abd) so long as the servant is ready to help his brother. Whosoever walks a path to seek knowledge therein, Allâh will make it easy for him thereby a path to Paradise. No community assembles in one of Allâh's houses to recite Allâh's Book (the Qur'ân) and study it among themselves, but peace descends to them, mercy covers them, and the angels surround them, and Allâh makes mention of them among those who are with Him. And one whose work detains him will not be hastened by his (belonging to any noble) ancestry." Muslim related it.

7.8 The practical faith (Imân)

THE FAITH (IMÂN) of a Muslim is broadly defined by the Qur'ân, the Hadîth, and it even includes removing a harmful object from the way of a passerby. The following are the fundamental principles of Imân:

a. Hadîth: Muslim 1, Hadîth 58

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْإِيمَانُ بَضْعٌ وَسَبْعُونَ أَوْ بَضْعٌ وَسِتُّونَ شُعْبَةً ، فَأَفْضَلُهَا قَوْلُ لَا إِلَهَ إِلَّا اللَّهُ ،

pointed to his heart three times. 'It is enough evil for a man that he should despise his brother Muslim. The blood, property and honour of every Muslim are inviolable to a (fellow) Muslim'. Muslim related it.

d. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 27

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Transliteration:

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indahu. Wa man batta'a bihi 'amaluhu lam yusri' bihi nasabuhu." Rawâhu Muslim.

Translation:

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وَأَذْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ ، وَالْحَيَاءُ شُعْبَةٌ مِّنَ الْإِيمَانِ .

Transliteration:

'An Abî Hurairata Radî-Allâhu 'Anhu qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallam: "Al-Imânu bid'un wa sabûna au bid'un wa sittûna shu'batan, fa afdaluhâ qaulu lâ ilâha illâ Allâhu, wa adnâhâ imâtatul adhâ 'anit tarîqi. Wal hayâ'u shu'batun min al-imâni."

Translation:

Abû Hurairah said: the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "Faith has over sixty or over seventy branches; the most excellent of these is the confession: 'There is no God but Allâh', and the lowest of them is the removal of any harmful obstruction from a path, and modesty is a (separate) branch of faith."

b. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 34

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ ، فَإِلَّا يَسْتَطِيعَ فَلْيَلْسَانِهِ ، فَإِلَّا يَسْتَطِيعَ فَبِقَلْبِهِ ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ ، رَوَاهُ مُسْلِمٌ .

Transliteration

'An Abî Sa'îd al-Khudriyya Radî-Allâhu 'Anhu qâla: 'Sami'tu Rasûl Allâhi Sallallâhu 'Alayhi Wasallama yaqûlu: "Man ra'â minkum munkaran fal yughayyirhu bi yadihi, fa in lam yastati' fa bi lisânihi, fa in lam yastati' fa bi qalbihi. Wa dhâlika ad'af al-Imân". Rawâhu Muslim.

Translation:

From Abû Sa'îd al-Khudrî — with whom may Allâh be pleased — who said: 'I heard the Messenger of Allâh, may benediction and

salutation of Allâh be upon him, say: "Whenever anyone of you sees anything disapproved (of by Allâh), let him change it with his hand, or if he cannot do that then with his tongue, or if he cannot do that then with his heart, though that is the weakest faith".' Muslim related it.

7.9 The Practice of Mercy

THE HOLY QUR'ÂN refers to the Prophet: "We have not sent thee (O Prophet) but as mercy to the world" — Sûrah 21:107. Therefore, the fundamental precept of legislation in the Prophet's message is mercy which is the foundation of all progress. If mercy is removed from the heart of man, he is destroyed; and if it is removed from a people, they become a plague on earth. This is the reason why the Holy Prophet has emphasised the importance of showing compassion towards all human beings.

a. Hadîth: Tirmidhî and Abû Da'wûd, on the authority of 'Abd-Allâh ibn 'Amr

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِرْحَمُوا مَنْ فِي الْأَرْضِ يَرْحَمَكُم مِّنْ فِي السَّمَاءِ .

Transliteration:

Qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallam: 'Irhamû man fîl ardi yarhamukum man fîs samâ'i."

Translation:

The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "Have compassion on those who are on earth, so that He who is in heaven will have compassion on you."

وَأَدْنَاهَا إِمَاطَةُ الْأَذَى عَنِ الطَّرِيقِ ، وَالْحَيَاءُ شُعْبَةٌ مِّنَ الْإِيمَانِ .

Transliteration:

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b. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 34

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Transliteration

'An Abî Sa'îd al-Khudriyya Radî-Allâhu 'Anhu qâla: 'Sami'tu Rasûl Allâhi Sallallâhu 'Alayhi Wasallama yaqûlu: "Man ra'a minkum munkaran fal yughayyirhu bi yadihi, fa in lam yastati' fa bi lisanihi, fa in lam yastati' fa bi qalbihi. Wa dhâlika ad'af al-Imân". Rawâhu Muslim.

Translation:

From Abû Sa'îd al-Khudrî — with whom may Allâh be pleased — who said: 'I heard the Messenger of Allâh, may benediction and

salutation of Allâh be upon him, say: "Whenever anyone of you sees anything disapproved (of by Allâh), let him change it with his hand, or if he cannot do that then with his tongue, or if he cannot do that then with his heart, though that is the weakest faith".' Muslim related it.

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Transliteration:

Qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallam: 'Irhamû man fîl ardi yarhamukum man fîs samâ'i."

Translation:

The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "Have compassion on those who are on earth, so that He who is in heaven will have compassion on you."

b. Hadîth: Bukhârî and Muslim, on the authority of Jarîr ibn ‘Abd-Allâh

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا يَرْحَمُ اللَّهُ مَنْ لَا يَرْحَمُ النَّاسَ .

Transliteration:

Qâla Rasûl-Allâhi Sallallâhu ‘Alayhi Wasallam “Lâ yarham Allâh man lâ yarham an-nâs.”

Translation:

The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: “Allâh will show no compassion to him who has no compassion towards all human beings.”

7.10 Purification and Cleanliness is the Condition of Faith

A Muslim is asked to remain clean in his body, soul and thoughts, and shun uncleanness of every kind. The Qur’ân says to the Prophet:

“O thou who art clothed! Arise and warn, and thy Lord do magnify, and thy garments keep purified, and uncleanness do shun”. — Sûrah 74:1-5.

The Prophet has also emphasised on cleanliness, and he considers it the condition of the faith (*Imân*).

a. Hadîth: Al-Nawawî’s Forty Traditions, Hadîth 23

عَنْ أَبِي مَالِكٍ الْحَارِثِ بْنِ عَاصِمٍ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الطُّهُورُ شَطْرُ الْإِيمَانِ وَالْحَمْدُ لِلَّهِ تَمْلَأُ الْمِيزَانَ وَسُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ تَمْلَأَانِ أَوْ تَمْلَأُ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ ، وَالصَّلَاةُ نُورٌ ، وَالصَّدَقَةُ بُرْهَانٌ ، وَالصَّبْرُ ضِيَاءٌ ، وَالْقُرْآنُ حُجَّةٌ لَكَ أَوْ عَلَيْكَ ، كُلُّ النَّاسِ يَغْدُوا فَبَائِعَ نَفْسِهِ فَمُعْتِقُهَا أَوْ مُوْبِقُهَا ، رَوَاهُ مُسْلِمٌ .

Transliteration:

‘An Abî Mâlikî al-Hârithi bin ‘Âsim al-Ash‘arî — Radî-Allâhu ‘Anhu qâla qâla Rasûl Allâhi Sallallâhu ‘Alayhi Wasallma: “Al-tuhûru shatr al-imâni, wal-hamdu lillâhi tamla al-mizâni, wa subhân Allâhi wal hamdu-lillâhi, tamla‘u aw tamla‘âni mâ bayn al-samâ‘i wal ardi, wal salâtu nûrun, wal sadaqatu burhânun, wal sabru diyâ‘un, wal Qur‘ânu hujjatun laka au ‘alayka, Kullun nâsi yaghdû fa bâ‘iun nafsahu, fa mu’tiquhâ au mubiquhâ.” Rawâhu Muslim.

Translation:

From Abû Mâlik al-Hârith bin ‘Âsim al-Ash‘arî, with whom Allâh be pleased — who said: ‘Said the Messenger of Allâh, may benediction and salutation of Allâh be upon him: “Purification is half (a great portion) of faith, (and the words) ‘Praise be to Allâh’ will fill the scales (on the Day of Judgement); (the words) ‘Exalted be Allâh’ and ‘Praise be to Allâh’ will both fill all between heaven and earth; salât (prayers) is Illumination; alms given in charity is a proof, and patience is enlightenment; the Qur’ân will be an argument for you or against you. Everyone will come (on the Day of Resurrection) with his soul to trade, either sending himself to freedom or to perdition”.’ Muslim related it.

b. Hadîth: Mishkât 3

عَنْ جَابِرِ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مِفْتَاحُ الْجَنَّةِ الصَّلَاةُ وَمِفْتَاحُ الصَّلَاةِ الطُّهُورُ .

Transliteration:

‘An Jâbirin Radî-Allâhu ‘Anhu qâla qâla Rasûl Allâhi Sallallâhu ‘Alayhi Wasallam: “Miftâh al-Jannati al-salâtu, wa miftâh al-salâti al-tuhur.”

Translation:

Jâbir reported that the Messenger of Allâh, may benediction salutation of Allâh be upon him, said: "The key to heaven is prayer and the key to prayer is purification."

c. Hadîth: Mishkât 3, Hadîth 1

عن ابن عمر رضي الله عنهما قال قال رسول الله صلى الله عليه وسلم: لا تقبل صلاة بغير طهور ولا صدقة من غلول .

Transliteration:

'An Ibn 'Umara Radî-Allâhu 'Anhumâ qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallam: "Lâ tuqbalu salâtun bi ghayri tahûrin wa lâ sadaqatun min ghalûlin."

Translation:

Ibn 'Umar reported: The Messenger of Allâh, may benediction and salutations of Allâh be upon him, said: "Prayer is not accepted without purification and charity is not (accepted) from what is acquired by unlawful means."

7.11 A Muslim's Worldly Responsibilities

ISLÂM AIMS AT regulating the social life of a Muslim. A true Muslim, therefore, cannot shun his responsibilities to his Creator and to his fellow-beings. As a practical religion it rejects and condemns the ascetic view of life. A Muslim should not practise monkhood and shut himself within four walls of a monastery and spend his days and nights in prayers. Islâm on the contrary proposes a set of methods and processes for the spiritual development of man not outside this world but right inside it. The Prophet of Islâm, therefore, admonished his followers to keep the fast and sometime, break it (not fast), offer prayers and have some rest, because a man's body has a right over him, his eyes have a right over him, his wife has a

right over him and even a visitor has a right over him. Islâm, in other words, stands for human welfare.

a. Hadîth- Bukhârî 30, Hadîth 55.

عن عبد الله بن عمر رضي الله عنهما قال لي رسول الله صلى الله عليه وسلم: يا عبد الله أَلَمْ أُخْبَرْ أَنَّكَ تَصُومُ النَّهَارَ وَتَقُومُ اللَّيْلَ؟ ، فَقُلْتُ: بَلَى يَا رَسُولَ اللَّهِ ، قَالَ: فَلَا تَفْعَلْ ، صُمْ وَأَفْطِرْ ، وَقُمْ وَنَمْ ، فَإِنَّ جَسَدَكَ عَلَيْكَ حَقًّا ، وَإِنَّ لِعَيْنِكَ عَلَيْكَ حَقًّا ، وَإِنَّ لِرِزْوَاجِكَ عَلَيْكَ حَقًّا ، وَإِنَّ لِرِزْوَاجِكَ عَلَيْكَ حَقًّا .

Transliteration:

'An 'Abd-Allâhi ibn 'Umara Radî-Allâhu 'Anhumâ qalâ lî Rasûl Sallallâhu 'Alayhi Wasallama: Yâ 'Abd-Allâhi alam ukhbar annaka tasûmun nahâra wa taqûmul layla? Fa qultu: Balâ yâ Rasûl Allâhi. Qâla: "Fa lâ taf'al. Sum wa aftir, wa qum wa nam, fa inna li jasadika 'alayka haqqan, wa inna li 'aynika 'alayka haqqan, wa inna li zaujika 'alayka haqqan, wa inna li zaurika 'alayka haqqan."

Translation:

'Abd-Allâh bin 'Umar reported: the Prophet, may benediction and salutation of Allâh be upon him, said to me, "O 'Abd-Allâh! Am I not told that you fast (continuously) in the day time and stand up in devotion during the night?" I said: 'Yes O Messenger of Allâh.' He said: "Do not do so, keep a fast and break it (skip a fast) and stand up in devotion and have sleep, for your body has a right over you, and your eye has a right over you, and your wife has a right over you, and the person who pays you a visit has a right over you."

b. Hadîth: Al-Bukhârî and Muslim, on the authority of ‘Abd-Allâh ibn ‘Umar

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، فَإِلِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ ، وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ ، وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ ، أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ .

Transliteration:

Qâla Rasûl Allâhi Sallallâhu ‘Alayhi Wasallama: “Alâ kullukum râ’in wa kullukum mas’ûlun ‘an ra’iyatihi, fal Imâm alladhî ‘alan nâsi râ’in wa huwa mas’ûlun ‘an ra’iyatihi, wal rajulu râ’in alâ ahli baytihi wa huwa mas’ûlun an ra’iyyatihi, wal mar’atu râ’iyat ‘alâ ahli bayti zaujihâ, wa waladuhu wa hiya mas’ûlat ‘anhum, wa ‘abd al-rajuli râ’in ‘alâ mâli sayyidihi wa huwa mas’ûlun ‘anhu; ‘alâ fa kullukum râ’in wa kullukum mas’ûl ‘an ra’iyyatihi.”

Translation:

The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: “Verily, each of you is a shepherd, and each of you is responsible for his flock. So, the leader who is placed over the people is a shepherd responsible for his flock — a man is a shepherd over his household and he is responsible for his flock; a woman is a sheperdress over the household of her husband and his children and she is responsible for them, a servant of a man is placed over the property of his master and he is responsible for it; undoubtedly, each one of you is a shepherd, and each of you is responsible for his flock.”

7.12 Islâm and Ijtihâd

ONE OF THE greatest qualities of the Holy Prophet Sallallâhu ‘Alayhi Wasallam was his foresight. He lived 1,400 years ago but has

left a legacy that could be easily adapted in our time without any difficulty. The Prophet approved of his companion’s commonsense in claiming for himself the right of an independent decision in those matters not formulated in terms of law in the Qur’ân and the Sunnah. It is true that the companions always followed the Prophet Sallallâhu ‘Alayhi Wasallam and their hearts were blessed with deepest humility and none of them ever transgressed from the teachings of the Qur’ân, and the Sunnah. But giving this sanction to use one’s individual judgement in the circumstances when the Qur’ân and the Sunnah are silent about the matter concerned, shows how thoughtful Islâm has been in solving the future problems of this Ummah. The Prophet Sallallâhu ‘Alayhi Wasallam opened the doors of Ijtihâd for all time for those qualified ‘Ulamâ (scholars) to solve the problems of the modern age.

Ijtihâd literally means “*exerting one’s self*”, but from the point of view of the Islâmîc legal system it means “*exerting or striving oneself to the best of one’s ability for the purpose of forming an opinion in a case of law concerning a doubtful and difficult point.*”

a. Hadîth: Al-Tirmidhî and Abû Dâ’wûd, on the authority of Mu‘âdh ibn Jabal

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا بَعَثَهُ إِلَى الْيَمَنِ قَالَ: كَيْفَ تَقْضِي إِذَا عَرَضَ لَكَ قَضَاءٌ؟ ، قَالَ: أَقْضِي بِكِتَابِ اللَّهِ ، قَالَ: فَإِنْ لَمْ تَجِدْ فِي كِتَابِ اللَّهِ؟ ، قَالَ: فَبِسُنَّةِ رَسُولِ اللَّهِ ، قَالَ: فَإِنْ لَمْ تَجِدْ فِي سُنَّةِ رَسُولِ اللَّهِ؟ ، قَالَ: أَجْتَهِدُ بِرَأْيِي وَلَا أَلُو ، قَالَ: فَضَرَبَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى صَدْرِهِ وَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي وَفَّقَ رَسُولَ رَسُولِ اللَّهِ لِمَا يَرْضَى بِهِ رَسُولُ اللَّهِ .

Transliteration:

Inna Rasûl Allâhi Sallallâhu ‘Alayhi Wasallama lammâ ba’athahu ilal yamani qâla: “Kayfa taqdâ idhâ ‘arada laka qadâun?” . Qâla: “Aqdâ bi

Kitâb Allâh". Qâla: "Fa in lam tajid fî Kitâb Allâh?" Qâla: "Fa bi Sunnati Rasûl Allâh". Qâla: "Fa in lam tajid fî Sunnati Rasûl Allâh?" Qâla: *Ajtahidu bi ra'yî wa lâ âlau*". Qâla: *Fa daraba Rasûl Allâhi Sallallâhu 'Alayhi Wasallama 'alâ sadrihi wa qâla: "Al-hamdu lillâhi al-ladhî waffaqa rasûla Rasûl Allâhi limâ yardâ bihi Rasûl Allâh."*

Translation:

When he (Mu'âdh bin Jabal) was being sent as governor to the Yaman, he (the Prophet) asked: "How will you decide cases that will be brought before you?" He (Mu'âdh) replied: "I shall decide according to the Book of Allâh (the Qur'ân)" — "And if you did not find (it) in the Book of Allâh?" — "Then I shall decide it according to the Sunnah of Allâh's Messenger." — "And if you did not find (it) in the Sunnah of the Messenger of Allâh?" He (Mu'âdh) replied: "I shall exercise my own judgement without any hesitation." Then the Messenger of Allâh patted him upon the chest and said: "Praise be to Allâh, who has caused the messenger of the Messenger of Allâh to please the Messenger of Allâh."

7.13 The lawful, the doubtful and the unlawful things

THE SHARÎ'AH OF Muslim law is both universal and eternal. It has formulated certain rules of behaviour. Everyone who accepts this religion is enjoined to live up to them. There are things which are lawful (Halâl) and unlawful (Harâm). A Muslim must keep away from unlawful and always do lawful things. But in Shari'ah, at the same time, everything which has not been expressly prohibited by it is permissible (Mubâh). Similarly there are things which are disliked (Makrûh). These things range between the two extremes of prohibitory and permissible actions. The Tradition refers to some such ambiguous things and admonishes the believers to be on their guard concerning them.

a. Hadith: Al-Nawawî's Forty Traditions, Hadith 6

عَنْ أَبِي عَبْدِ اللَّهِ التُّعْمَانِ بْنِ بَشِيرٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ الْحَلَالَ بَيْنَ وَإِنَّ الْحَرَامَ بَيْنَ وَبَيْنَهُمَا مُشْتَبِهَاتٌ ، لَا يَعْلَمُهُنَّ كَثِيرٌ مِّنَ النَّاسِ ، فَمَنِ اتَّقَى الشُّبُهَاتِ فَقَدْ اسْتَبْرَأَ لِدِينِهِ وَعِرْضِهِ ، وَمَنْ وَقَعَ فِي الشُّبُهَاتِ وَقَعَ فِي الْحَرَامِ كَالرَّاعِي يَرْعَى حَوْلَ الْحِمَى ، يُوشِكُ أَنْ يَرْتَعَ فِيهِ ، أَلَا وَإِنَّ لِكُلِّ مَلِكٍ حِمًى ، أَلَا وَإِنَّ حِمَى اللَّهِ مَحَارِمَهُ ، أَلَا وَإِنَّ فِي الْجَسَدِ مُضْغَةً ، إِذَا صَلَحَتْ صَلَحَ الْجَسَدُ كُلُّهُ ، وَإِذَا فَسَدَتْ فَسَدَ الْجَسَدُ كُلُّهُ ، أَلَا وَهِيَ الْقَلْبُ ، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

Transliteration:

'An Abî 'Abd-Allâh al-Nu'mânî bin Bashîrin Radî-Allâhu 'Anhumâ qâla sami'tu Rasûl Allâhi Sallallâhu 'Alayhi Wasallam yaqûlu: "Innal halala bayyinun wa inna al-harama bayyinun wa baynahumâ umurun mushtabihatun, lâ ya'lamuhunna kathirun min al-nâsi. Fa man ittaqâ al-shubuhati fa-qad istabra'a li dînihi wa 'irdihi, wa man waqa'a fil shubuhati waqa'a fil harâmi, kal ra'i yar'â haul al-himâ, yushiku an yarta'a fihi. Alâ wa inna li kulli malikin himan. Alâ wa inna hima Allâhi mahârimahu. Alâ wa inna fil jasadî mudghatun. Idhâ salahat, salaha al-jasadu kulluhu; wa idhâ fasadat, fasada al-jasada kulluhu. Alâ wa hiya al-qalb." Rawâhu al-Bukhârî wa Muslim.

Translation:

From Abû 'Abd-Allâh al-Nu'mân, son of Bashîr, may Allâh be pleased with both of them, who said: 'I heard the Messenger of Allâh, may benediction and salutation of Allâh be upon him, say: "Undoubtedly, whatever is lawful is obvious, and whatever is unlawful is obvious. And between those two there are matters which

are ambiguous and about which many people don't know (what to do). He who is on his guard concerning the ambiguous things keeps his religion and honour clean, but he who falters in the ambiguous things falls into the unlawful, just like a shepherd who grazes his cattle around the forbidden area may likely graze in it (forbidden area). Beware that every ruler has a forbidden area. Beware that Allâh's forbidden area is His forbidden things. Beware that in the body there is a mass. If it is healthy, the whole body is healthy; and if it is diseased, the whole body is diseased. Beware, it is the heart". Both Al-Bukhârî and Muslim related it.

b. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 11

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ (سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَعَا مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ ، رَوَاهُ التِّرْمِذِيُّ وَالتَّسَائِي .

Transliteration:

'An Abî Muhammadin al-Hasan bin 'Alî ibni Abî Tâlibin (sibtî Rasûl Allâhi Sallallâhu 'Alayhi Wasallama), Radî-Allâhu 'Anhumâ, qâla: Hafiztu min Rasûl Allâh Sallallâhu 'Alayhi Wasallama: "Da'mâ yarîbuka ilâ mâ lâ yurîbuka." Rawâhu al-Tirmidhî wa al-Nasa'î.

Translation:

From Abû Muhammad al-Hasan bin 'Alî bin Abî Tâlib, (the grandson of the Messenger of Allâh), may benediction and salutation of Allâh be upon him and may Allâh be pleased with both, who said. 'I memorised (this) from the Messenger of Allâh, may benediction and salutation of Allâh be upon him: "Leave that about which you are in doubt for that about which you are in no doubt".' Al-Tirmidhî and Al-Nasa'î related it.

7.14 Equality of Treatment within one's Family

ISLÂM HAS GIVEN a code of conduct to the Muslims since they are born in the world to become living symbols of goodness, nobility and humanity. It is commanded in the Qur'ân 'to obey Allâh, obey His Prophet and those in authority amongst you.' In this way, a father is the person in authority for his children. They should obey him as long as he does not bid to commit a sin. The father is the head of the family and thus has been burdened with many responsibilities. Not only that he has a duty to earn the living and look after the children, he should also keep justice between his children.

a. Hadîth: Bukhârî 51, Hadîth 13

عَنْ التَّعْمَانِ يَقُولُ: أَعْطَانِي أَبِي عَطِيَّةً ، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ: لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي أُعْطِيتُ ابْنِي مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً ، فَأَمَرْتَنِي أَنْ أَشْهَدَكَ يَا رَسُولَ اللَّهِ ، قَالَ: أُعْطِيتَ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟ ، قَالَ: لَا ، قَالَ: فَاتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ ، فَارْجِعْ فَرَدَّ عَطِيَّتَهُ .

Transliteration:

'Anin Nu'mâni yaqûlu: A'tânî abî 'atîyyatan. Fa qâlat 'Amratu bintu Rawâhata: "Lâ ardâ hattâ tushhida Rasûl Allâhi Sallallâhu 'Alayhi Wasallam." Fa atâ Rasûl Allâhi Sallallâhu 'Alayhi Wasallama fa qâla: "Innî a'taytu ibnî min 'Amrata binti Rawâhata 'atîyyatan. Fa amaratnî an ushhidaka yâ Rasûl Allâhi". Qâla: "A'tayta sâ'ira waladika mithla hâdhâ?" Qâla: "Lâ." Qâla: "Fattaqû Allâha wa a'dilû bayna aulâdikum." Fa raja'a fa radda 'atîyyatahu.

Translation:

Nu'mân said: 'My father gave me a gift. 'Amrah bint Rawâhah said: "I do not agree (to accept it) until you make the Messenger of Allâh, may benediction and salutation of Allâh be upon him, a witness." So

are ambiguous and about which many people don't know (what to do). He who is on his guard concerning the ambiguous things keeps his religion and honour clean, but he who falters in the ambiguous things falls into the unlawful, just like a shepherd who grazes his cattle around the forbidden area may likely graze in it (forbidden area). Beware that every ruler has a forbidden area. Beware that Allâh's forbidden area is His forbidden things. Beware that in the body there is a mass. If it is healthy, the whole body is healthy; and if it is diseased, the whole body is diseased. Beware, it is the heart". Both Al-Bukhârî and Muslim related it.

b. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 11

عَنْ أَبِي مُحَمَّدٍ الْحَسَنِ بْنِ عَلِيٍّ بْنِ أَبِي طَالِبٍ (سِبْطِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) رَضِيَ اللَّهُ عَنْهُمَا قَالَ: حَفِظْتُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: دَعَا مَا يُرِيْبُكَ إِلَى مَا لَا يُرِيْبُكَ ، رَوَاهُ التِّرْمِذِيُّ وَالنَّسَائِيُّ .

Transliteration:

'An Abî Muḥammad al-Ḥasan bin 'Alî ibni Abî Tâlibin (sibtî Rasûl Allâhi Sallallâhu 'alayhi Wasallama), Radî-Allâhu 'Anhumâ, qâla: *Hafiztu min Rasûl Allâh Sallallâhu 'alayhi Wasallama: "Da'mâ yarîbuka ilâ mâ lâ yurîbuka."* Rawâhu al-Tirmidhî wa al-Nasa'î.

Translation:

From Abû Muḥammad al-Ḥasan bin 'Alî bin Abî Tâlib, (the grandson of the Messenger of Allâh), may benediction and salutation of Allâh be upon him and may Allâh be pleased with both, who said. 'I memorised (this) from the Messenger of Allâh, may benediction and salutation of Allâh be upon him: "Leave that about which you are in doubt for that about which you are in no doubt".' Al-Tirmidhî and Al-Nasa'î related it.

7.14 Equality of Treatment within one's Family

ISLÂM HAS GIVEN a code of conduct to the Muslims since they are born in the world to become living symbols of goodness, nobility and humanity. It is commanded in the Qur'ân 'to obey Allâh, obey His Prophet and those in authority amongst you.' In this way, a father is the person in authority for his children. They should obey him as long as he does not bid to commit a sin. The father is the head of the family and thus has been burdened with many responsibilities. Not only that he has a duty to earn the living and look after the children, he should also keep justice between his children.

a. Hadîth: Bukhârî 51, Hadîth 13

عَنِ النَّعْمَانِ يَقُولُ: أَعْطَانِي أَبِي عَطِيَّةً ، فَقَالَتْ عَمْرَةُ بِنْتُ رَوَاحَةَ: لَا أَرْضَى حَتَّى تُشْهَدَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَأَتَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: إِنِّي أُعْطِيتُ ابْنِي مِنْ عَمْرَةَ بِنْتِ رَوَاحَةَ عَطِيَّةً ، فَأَمَرْتَنِي أَنْ أَشْهَدَكَ يَا رَسُولَ اللَّهِ ، قَالَ: أُعْطِيتُ سَائِرَ وَلَدِكَ مِثْلَ هَذَا؟ ، قَالَ: لَا ، قَالَ: فَاتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ ، فَرَجَعَ فَرَدَّ عَطِيَّتَهُ .

Transliteration:

'Anin Nu'mâni yaqûlu: A'tânî abî 'aṭiyyatan. Fa qâlat 'Amratu bintu Rawâhata: "Lâ arḍâ hattâ tushhida Rasûl Allâhi Sallallâhu 'alayhi Wasallam." Fa atâ Rasûl Allâhi Sallallâhu 'alayhi Wasallama fa qâla: "Innî a'taytu ibnî min 'Amrata binti Rawâhata 'aṭiyyatan. Fa amaratnî an ushhidaka yâ Rasûl Allâhi". Qâla: "A'tayta sâ'ira waladika mithla hâdhâ?" Qâla: "Lâ." Qâla: "Fattaqû Allâha wa a'dilû bayna aulâdikum." Fa raja'a fa radda 'aṭiyyatahu.

Translation:

Nu'mân said: 'My father gave me a gift. 'Amrah bint Rawâhah said: "I do not agree (to accept it) until you make the Messenger of Allâh, may benediction and salutation of Allâh be upon him, a witness." So

he came to the Messenger of Allâh, may benediction and salutation of Allâh be upon him, and said: "I gave a gift to my son from 'Amrah bint Rawâhah, and she has bidden me to make you a witness, O Messenger of Allâh." He (the Prophet) said, "Have you given all your sons the like of it?" He said, "No." He (the Prophet) said: "Be careful of your duty to Allâh and keep justice between your children." So he returned and took back his gift.'

7.15 The Best 'Jihâd' and the most Excellent Man

JIHÂD IS DERIVED from the Arabic word (*jahada*) meaning 'he strove or exerted himself against anything which is evil.' It does not mean solely resorting to the use of swords and the shedding of blood to achieve it. In the Holy Qur'ân, the 'jihâd', as a holy war, is only to be waged in self defence against aggression which alone can make a war morally justifiable (Qur'ân, Sûrah 22, verses 39-40 and Sûrah 2, verse 190, 193).

Similarly, to raise one's voice against manifest wrong is one of the foremost duties of a Muslim, and particularly so when the wrongdoer is the established authority. As in the following Hadîth, to speak up for truth even to the tyrant-ruler, in which apparently there is a great danger of losing one's life, is the best 'jihâd'.

a. Hadîth: Abû Dâ'wûd, Tirmidhî and Ibn-Mâjah, on the authority of Abû Sa'îd al-Khudrî

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَفْضَلُ الْجِهَادِ مَنْ قَالَ كَلِمَةَ الْحَقِّ عِنْدَ سُلْطَانٍ جَائِرٍ .

Transliteration:

Qâla Rasûl Allâh, Sallallâhu 'Alayhi Wasallam: "Afdal al-jihâd man qâla kalimat al-Haqq 'inda Sultân jâ'ir."

Translation:

The Messenger of Allâh, may benediction and salutations of Allâh be upon him, said: "The highest kind of Jihâd is to speak up for truth in the face of a tyrannical or oppressive Sultân, (government or other authority or any leader)."

b. Hadîth: Bukhârî, 56, Hadîth 2

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قِيلَ يَا رَسُولَ اللَّهِ ، أَيُّ النَّاسِ أَفْضَلُ؟ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مُؤْمِنٌ يُجَاهِدُ فِي سَبِيلِ اللَّهِ بِنَفْسِهِ وَمَالِهِ .

Transliteration:

'An Abî Sa'îd al-Khudriyyi qâla: "Qîla Yâ Rasûl Allâhi, ayyun nâsi afdalu?" Fa-qâla Rasûlullâh Sallallâhu 'Alayhi Wasallam: "Mu'minun yujâhidu fî sabîl Allâhi bi nafsihi wa mâlihi."

Translation:

Abû Sa'îd al-Khudrî said: "It was said, O Messenger of Allâh! Who is the most excellent of men?" The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said, The believer who strives hard in the way of Allâh with his person and his property."

7.16 Avoid Suspicion among Yourselves

A MAN IS not created without any purpose. A Muslim's life has a meaning and the *Sharî'ah* has been his guide from the cradle to the grave. A Muslim has to fulfil his obligations to Allâh, his Creator, and to men, his fellow beings. He should not commit the crimes of murder, bloodspilling and spreading of mischief, disorder and destruction because no one has a right to take away life and property of other people merely for his personal gain or gratification. He should not tell a lie, commit theft, robbery, forgery, cheating, etc. Similarly, he should not back-bite or slander. He should also avoid

suspicion since suspicion is usually based on the most untrue information. He should not spy on people and should not expose anyone's hidden failings.

a. Hadîth: Bukhârî and Muslim 8:3 (also Mâlik bin Anas on the authority of Abû Hurairah)

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِيَّاكُمْ وَالظَّنَّ، فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَجَسَّسُوا وَلَا تَحَسَّسُوا.

Transliteration

Qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallama: "Iyyâkum wal zanna fa inn al-zanna akdhab al-hadîth. Wa lâ tajassasu wa lâ tahassasu."

Translation:

The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "Beware of suspicion (conjecture), for suspicion is the most untrue of narrations (may be based on the most untrue and misleading information); and do not spy upon one another and do not try to expose each other's hidden faults."

7.17 Message of Brotherhood

THE PROPHET Sallallâhu 'Alayhi Wasallam was raised in tribal Arabia where there was no notion of national Unity. The Prophet gave a call for the unity and brotherhood of Islâm: a brotherhood of people bound together by nothing but their consciousness of a common faith and a common moral outlook.

The message of brotherhood can be traced back to the very essence of Islâmic ideology, the principle of Unity of Allâh (*Tauhid*). This doctrine of the Unity of Allâh is not merely a metaphysical concept; it is a dynamic belief, a historic force and a communion with

destiny. Islâm, therefore, says that all men are the creation of One Allâh – they are all equal. Islâm considers that the distinctions of colour, race, class or territory are sheer illusions. Men are to be respected not because they are healthy, or powerful, or belong to a certain race, caste or territory but because they are human beings. This is the reason why the Prophet of Islâm gave practical examples of brotherhood throughout his life. The following Ahâdîth bear testimony:

a. Hadîth: Bukhârî 2, Hadîth 6 and Al-Nawawî's Forty Traditions, Hadîth 13

عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.

Transliteration:

'An Anasin 'anin Nabîyyu Sallallâhu 'Alayhi Wasallama qâla: "Lâ yu'minu ahadukum hattâ yuhibba li akhîhi mâ yuhibbu li-nafsihi."

Translation:

Anas reported on the authority of the Prophet, may benedictions and salutations of Allâh be upon him. He said: "None of you have acquired complete faith (Imân) unless he loves for his brother what he loves for himself."

b. Hadîth: Bukhârî 2, Hadîth 3

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ، وَالْمُهَاجِرُ مَنْ هَجَرَ مَا نَهَى اللَّهُ عَنْهُ.

Transliteration:

'An 'Abd-Allâhi bin 'Amrin 'anin Nabîyyi Sallallâhu 'Alayhi Wasallama qâla: "Al-Muslimu man salima al-muslimûna min lisânihi wa yadihi, wal muhâjiru man hâjara mâ naha Allâhu 'anhu."

Translation:

'Abd-Allâh bin 'Amr reported on the authority of the Prophet, may benediction and salutation of Allâh be upon him. He said: "A Muslim is he from whose tongue and hand Muslims are safe, and an Muhâjir (emigrant) is one who forsakes what Allâh has forbidden."

c. Hadîth: Bukhârî 2, Hadîth 35

عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: سِبَابُ الْمُسْلِمِ فُسُوقٌ وَقِتَالُهُ كُفْرٌ .

Transliteration:

'An 'Abd-Allâhi 'anin Nabîyya Sallallâhu 'Alayhi Wasallama qâla: "Sibâb al-Muslimi fusûqun wa qitâluhu kufrun."

Translation:

'Abd-Allâh reported that the Prophet, may benediction and salutation of Allâh be upon him, said: "To abuse a Muslim is transgression and to fight him is disbelief."

d. Hadîth: Tirmidhî and Mishkât 12, Hadîth 17

عَنْ عَائِشَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: تَهَادَوْا فَإِنَّ الْهَدْيَةَ تُذْهِبُ الضُّغَائِنَ .

Transliteration:

'An 'Âishata 'anin Nabîyyi Sallallâhu 'Alayhi Wasallam qâla: "Tahâdau fa inna al-hadiyyata tudhhibu al-daghâina."

Translation:

Âishah reported, the Prophet, may benediction and salutation of Allâh be upon him, said: "Give gifts to one another, for gifts take away rancour."

e. Hadîth: Bukhârî 51, Hadîth 11

عَنْ عَائِشَةَ قَالَتْ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقْبَلُ الْهَدْيَةَ وَيُثِيبُ عَلَيْهَا .

Transliteration:

'An 'Âishata qâlat: "Kâna Rasûl Allâhi Sallallâhu 'Alayhi Wasallam yaqbal al-hadiyyata wa yuthibu 'alayhâ."

Translation:

Âishah said: "The Messenger of Allâh, may benediction and salutation of Allâh be upon him, used to accept gifts and to give a compensation for them."

f. Hadîth: Bukhârî and Muslim 6:214

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا .

Transliteration:

Qâl al-Nabîyyu Sallallâhu 'Alayhi Wasallama: "Inn al-mu'mina lilmu'mini kal bunyâni yashuddu ba'duhu ba'dan."

Translation:

The Prophet, may benediction and salutation of Allâh be upon him, said: "Undoubtedly the faithful are to one another like (parts of) a building – each part strengthening the other."

g. Hadîth: Muslim, on the authority of Nu'mân Ibn Bashîr

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْمُؤْمِنُونَ كَرَجُلٍ وَاحِدٍ ، إِنْ اشْتَكَى عَيْنُهُ اشْتَكَى كُلُّهُ ، وَإِنْ اشْتَكَى رَأْسُهُ اشْتَكَى كُلُّهُ .

Transliteration:

Qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallam: "Al-muminuna ka rajulin wahidin. Inishtakâ 'aynuhu, ishtakâ kulluhu, wa inishtakâ ra'suhu ishtakâ kulluhu."

Translation:

The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "The faithful are like one man: If his eye suffers his whole body suffers; and if his head suffers his whole body suffers."

7.18 Islâm and Tribalism

TRIBALISM IN ANY of its forms and disguises runs counter to the fundamental Islâmic principle of equality of all men. According to the teachings of Islâm unity must be of an ideological nature transcending all considerations of race and origin. The Jâhiliyyah Arabs were boasting of their ancestral glories. Their narrow tribal loyalties were scornfully condemned by the Prophet Sallallâhu 'Alayhi Wasallam in the following words of the Ahâdith:

a. Hadîth Tirmidhî and Abû Dâ'wûd on the authority of Abû Hurairah

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنَّا مَنْ دَعَا إِلَى عَصَبِيَّةٍ ، وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَلَى عَصَبِيَّةٍ ، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَى عَصَبِيَّةٍ .

Transliteration:

Qâla Rasûl Allâh Sallallâhu 'Alayhi Wasallama: "Laysa minnâ man da'â ilâ 'asabiyyatin, wa laysa minnâ man qatala 'alâ 'asabiyyatin, wa laysa minnâ man mâta 'alâ 'asabiyyatin."

Translation:

Said the Messenger of Allâh, may benediction and salutation of Allâh be upon him, "He is not of us who proclaims the cause of

tribal partisanship; and he is not of us who fights in the cause of tribal partisanship; and he is not of us who dies in the cause of tribal partisanship."

b. Hadîth: Bukhârî and Muslim on the authority of Anas

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا ، فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ ، أَنْصُرُهُ مَظْلُومًا فَكَيْفَ أَنْصُرُهُ ظَالِمًا؟ ، قَالَ: تَمْنَعُهُ عَنِ الظُّلْمِ ، فَذَلِكَ نَصْرُكَ إِيَّاهُ .

Transliteration:

Qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallama: 'Unsur akhâka zâliman au mazlûman. "Fa qâla rajulun: "Yâ Rasûl Allâhi, ansuruhu mazluman fakayfa ansuruhu zâliman?"' Qâla: "Tamna'ahu 'aniz zulmi, fa dhâlika nasruka iyyâhu."

Translation:

The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "Help your brother be he a wrong doer or wronged." Thereupon a man exclaimed: "O Messenger of Allâh! I may help him if he is wronged; but how could I help a wrong doer? He (the Prophet) said: "Prevent him from doing wrong, that will be your help to him."

7.19 Love towards Neighbours

ISLÂM HAS COMMANDED its followers to do their duty not only to their parents and relatives but also to their neighbours. Islâm has emphasised the importance of good neighbourly relations and has given specific and detailed directions for the purpose. The Holy Qur'ân mentions the neighbours, along with parents, wife, husband, and relations whom all Muslims should treat well (Qur'ân, Sûrah 4, verse 36). There are a number of Traditions admonishing Muslims

not to harm their neighbours and look after them in the time of their adversity.

a. **Hadîth:** Al-Bayhaqî on the authority of Ibn ‘Abbâs

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ الْمُؤْمِنُ الَّذِي يَشْبَعُ وَجَارُهُ
جَائِعٌ إِلَى جَنْبِهِ .

Transliteration:

Qâla Rasûl Allâhi Sallallâhu. ‘Alayhi Wasallama: “Laysa al-mu’min alladhi yashba’u wa jârahu jâyi’un ilâ janbihi.”

Translation:

The Messenger of Allâh, may benediction and salutations of Allâh be upon him, said: “He is not a Mu’min (faithful) who eats his fill while his neighbour remains hungry by his side.”

b. **Hadîth:** Al-Nawawî’s Forty Traditions, **Hadîth** No. 15

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ
كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ
بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ جَارَهُ ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
فَلْيُكْرِمْ ضَيْفَهُ ، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

Transliteration:

‘An Abî Hurairata Radî-Allâhu ‘Anhu, anna Rasûl Allâh, Sallallâhu ‘Alayhi Wasallama qâla: “Man kâna yu’minu billâhi wal yaumil akhîrî, fal yaqul khayran aw li yasmut. Wa man kâna yu’minu billâhi wal yaumil akhîrî, fal yukrim jârahu. Wa man kâna yu’minu billâhi wal yaumil akhîr, falyukrim dayfahu.” Rawâhu al-Bukhârî wa Muslim.

Translation:

From Abû Hurairah, may Allâh be pleased with him — (related) that the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: “Let whosoever believes in Allâh and in the Last Day either speak good or be silent. Let whosoever who believes in Allâh and in the Last Day honour his neighbour. Let whosoever who believes in Allâh and in the Last Day honour his guest.” Both Bukhârî and Muslim related it.

7.20 The True Aim of Fasting

FASTING IS ONE of the Five Pillars of Islâm and is a religious exercise that inspires one to a superior piety. In the manifestations of Islâmic piety there is no ascetic strain, in the historical and usual sense of the term. Allâh does not want that His servants should merely give up food and drink as an act of merit. There is a higher obedience than that in fasting. While a Muslim is fasting, he should not utter falsehood since it is also a fast of his tongue and should not commit any other sins. A Muslim’s fast is the fast of his body and soul.

a. **Hadîth:** Bukhârî 30, **Hadîth** 8

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ
لَمْ يَدَعْ قَوْلَ الزُّورِ وَالْعَمَلَ بِهِ فَلَيْسَ لِلَّهِ حَاجَةٌ فِي أَنْ يَدَعَ طَعَامَهُ وَشَرَابَهُ .

Transliteration:

‘An Abî Hurairata Radî-Allâh ‘Anhu qâla qâla Rasûl Allâhi Sallallâhu ‘Alayhi Wasallama: “Man lam yada’ qaula al-zûri wal ‘amala bihi fa laysa lillâhi hâjatun fî an yada’a ta’âmahu wa sharâbahu.”

Translation:

Abû Hurairah, May Allâh be pleased with him, said: The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "He who does not give up uttering falsehood and acting according to it, Allâh has no need for his giving up his food and his drink."

7.21 True Charity

HELPING THE POOR is broadly impressed on the Islâmic legislation. The poor have a prescriptive right to share in the prosperity of a fellow-Muslim up to the extent of 2½%. A Muslim, in fact is the custodian of whatever wealth he possesses, since everything in the heaven and the earth belongs to Allâh, the Creator of everyone and everything. Apart from giving the compulsory poor-rate (*zakât*), a Muslim is asked to give voluntarily whatever he pleases in charity. This is called *sadaqah*. The giver is not required to enrich the recipient but give him whatever he can afford, a loaf of bread, a piece of cloth or a few coins. The entire idea behind the charity is that it is Allâh who made the rich and the poor and He can send reverses on them. Therefore, when one gives something in charity, one should not indulge in ostentation. A giver should conceal whatever he gives in charity so much so that his left hand should not know what his right hand gives away. This act will not put to shame or degradation to the recipient. A poor man who cannot afford to give anything in charity can still perform charity in his intentions and actions. Even removing a harmful thing from the way is also an act of charity.

a. Hadîth: Bukhârî 24, Hadîth 13

قَالَ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَرَجُلٌ تَصَدَّقَ بِصَدَقَةٍ ، فَأَخْفَاهَا حَتَّى لَا تَعْلَمَ شِمَالُهُ مَا تُنْفِقُ يَمِينُهُ .

Transliteration:

Qâla Abû Hurairata 'anin Nabîyyi Sallallâhu 'Alayhi Wasallam: Wa rajulun tasaddaqa bi-sadaqatin fa akhfâhâ hattâ lâ ta'lamu shimâluhu mâ tunfiq yamînuhu.

Translation:

Abû Hurairah said on the authority of the Prophet, may benediction and salutation of Allâh be upon him, (who said): "There is a man who gives alms and he conceals it so much that his left hand does not know what his right hand spends."

b. Hadîth: Bukhârî 46, Hadîth 24

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِمَاتَةُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ . - أَوْ - عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُبِطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ .

Transliteration:

'An Abî Hurairata 'anin Nabîyyi Sallallâhu 'Alayhi Wasallama: "Imâtatil al-adhâ 'an al-tariqi sadaqatun."

Translation:

Abû Hurairah reported, the Prophet, may benediction and salutation of Allâh be upon him, said: "Removal from a path a thing which is harmful, is charity."

c. Hadîth: Musnad of Ahmad and Mishkât 6, Hadîth 6

عَنْ جَابِرٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ مَعْرُوفٍ صَدَقَةٌ ، وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ بِوَجْهِ طَلْقٍ ، وَأَنْ تُفْرِغَ مِنْ دَلُوكَ فِي إِنْاءِ أَخِيكَ .

Transliteration:

'An Jâbirin qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallama: "Kullu ma'rufin, sadaqatun, wa inna min al-ma'rûfi an talqâ akhâka bi wajhin talqin, wa an tufrigha min dalwika fi inâ'i akhika."

Translation:

Jâbir reported the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "Every good deed is charity, and it is a good deed that you meet your brother with a cheerful countenance, and that you pour water from your bucket into the vessel of your brother."

d. Hadîth: Bukhârî 56, Hadîth 72

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ سَلَامٍ عَلَى صَدَقَةٍ كُلُّ يَوْمٍ ، يُعِينُ الرَّجُلُ فِي دَابَّتِهِ يَحَامِلُهُ عَلَيْهَا ، أَوْ يَرْفَعُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ ، وَالْكَلِمَةُ الطَّيِّبَةُ وَكُلُّ خُطْوَةٍ يَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ ، وَدَلَّ الطَّرِيقَ صَدَقَةٌ .

Transliteration:

'An Abî Hurairata 'anin Nabîyyi Sallallâhu 'Alayhi Wasallama qâla: "Kullu sulâma 'alayhi sadaqatun kulla yaumin. Yu'in al-rajula fi dâbbatihi yuhâmilahu 'alayhâ au yarfa'u 'alayhâ matâ'ahu sadaqatun. Wal kalimat al-tayyibatu wa kullu khutwatin yamshihâ ilas salâti sadaqatun. Wa dall al-tarîqi sadaqatun."

Translation:

Abû Hurairah reported that the Prophet, may benediction and salutation of Allâh be upon him, said: "On every joint of the body, charity is incumbent every day. One assists a man in mounting (boarding) his beast, or in lifting his provisions to the back of the animal, this is charity; and a good word, and every step which one takes in walking over to salât is charity; and showing the way (to someone) is charity."

e. With a little variation, the following Hadîth also emphasises true charity.

Hadîth: Al-Nawawî's Forty Traditions, Hadîth 26

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: كُلُّ سَلَامٍ مِنَ النَّاسِ عَلَيْهِ صَدَقَةٌ ، كُلَّ يَوْمٍ تَطْلُعُ فِيهِ الشَّمْسُ تَقْبَلُ بَيْنَ اثْنَيْنِ صَدَقَةٌ ، وَتُعِينُ الرَّجُلَ فِي دَابَّتِهِ فَتَحْمِلُهُ عَلَيْهَا أَوْ تَرْفَعُ لَهُ عَلَيْهَا مَتَاعَهُ صَدَقَةٌ ، وَالْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ ، وَبِكُلِّ خُطْوَةٍ تَمْشِيهَا إِلَى الصَّلَاةِ صَدَقَةٌ ، وَتُمِيطُ الْأَذَى عَنِ الطَّرِيقِ صَدَقَةٌ ، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

Transliteration:

'An Abî Hurairata Radî-Allâhu 'Anhu qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallama: "Kullu sulâma min al-nâsi 'alayhi sadaqatun kulla yaumin tatlu'u fihi al-shamsu; ta'dilu bayna ithnayni sadaqatun; wa tu'in al-rajula fi dâbbatihi fa tahmiluhu 'alayhâ au tarfau' lahu 'alayhi matâ'ahu sadaqatun; wal kalimat al-tayyibatu sadaqatun; wa bi kulli khutwatin tamshihâ ilas salâti sadaqatun; wa tumîṭ al-adhâ 'anit tarîqi sadaqatun." Rawâhu al-Bukhârî wa Muslim.

Translation:

From Abû Hurairah — with whom may Allâh be pleased who said: 'Said the Messenger of Allâh, may benediction and salutation of Allâh be upon him: "Charity is due each day that the sun rises on every joint of the body of (all) the people. If you settle a quarrel between two individuals (lit. if you do justice between two persons), that is a charity. If you help a man with his beast, mounting him thereon, or lifting up on to it his baggage, that is a charity. A good word is a charity. In every step you take while walking to prayers there is a charity. Removing something harmful from the path, is a charity." ' Al-Bukhârî and Muslim related it.

f. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 25

عَنْ أَبِي ذَرٍّ رَضِيَ اللَّهُ عَنْهُ أَنَّ نَاسًا مِنْ أَصْحَابِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالُوا لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا رَسُولَ اللَّهِ ذَهَبَ أَهْلُ الدُّثُورِ بِالْأَجُورِ ، يُصَلُّونَ كَمَا نُصَلِّي ، وَيَصُومُونَ كَمَا نَصُومُ ، وَيَتَصَدَّقُونَ بِفُضُولِ أَمْوَالِهِمْ ، قَالَ: أَوْ لَيْسَ قَدْ جَعَلَ اللَّهُ لَكُمْ مَا تَصَدَّقُونَ ، إِنَّ بِكُلِّ تَسْبِيحَةٍ صَدَقَةٌ ، وَكُلِّ تَكْبِيرَةٍ صَدَقَةٌ ، وَكُلِّ تَحْمِيدَةٍ صَدَقَةٌ ، وَكُلِّ تَهْلِيلَةٍ صَدَقَةٌ ، وَأَمْرٍ بِالْمَعْرُوفِ صَدَقَةٌ ، وَنَهْيٍ عَنِ الْمُنْكَرِ صَدَقَةٌ ، وَفِي بَضْعِ أَحَدِكُمْ صَدَقَةٌ ، قَالُوا: يَا رَسُولَ اللَّهِ ، أَيَّاتِي أَحَدُنَا شَهْوَتُهُ وَيَكُونُ لَهُ أَجْرٌ؟ ، قَالَ: أَرَأَيْتُمْ لَوْ وَضَعَهَا فِي حَرَامٍ أَكَانَ عَلَيْهِ وَزْرٌ ، فَكَذَلِكَ إِذَا وَضَعَهَا فِي الْحَلَالِ كَانَ لَهُ أَجْرٌ ، رَوَاهُ مُسْلِمٌ .

Transliteration:

'An Abî Dharr Radî-Allâhu 'Anhu: Anna nâsan min ashâbi Rasûl Allâh, Sallallâhu 'Alayhi Wasallama qâla lin Nabîyyi Sallallâhu 'Alayhi Wasallama: "Yâ Rasûl Allâhi, dhahaba ahl al-duthûri bil ujûri, yusallûna kamâ nusallâ, wa yasûmûna kamâ nasûmu, wa yatasaddaqûna bi fudûli amwâlihîm." Qâla: "A wa-laysa qad ja'allallâhu lakum mâ tasaddaqûna. Inna bi kulli tasbîhatin sadaqatun, wa kulla takbîratin sadaqatun, wa kulla tahmîdatin sadaqatun, wa kulla tahlîlatin sadaqatun, wal amri bil ma'rufi sadaqatun, wa nahyi 'an munkari sadaqatun, wa fî bud'i ahadikum sadaqatun." Qâlû yâ Rasûl Allâhi: "Ayatî ahadunâ shahwatahu wa yakûna lahu fîhâ ajrun?" Qâla: "A ra'aytum lau wada'ahâ fî harâmin, akâna 'alayhi wizrun? Fa kadhâlika, idhâ wada'ahâ fîl halâli, kâna lahu ajrun." Rawâhu Muslim.

Translation:

From Abû Dharr, may Allâh be pleased with him, said that: 'People from the companions of the Messenger of Allâh, may benediction

and salutation of Allâh be upon him, said to the Prophet, may benediction and salutation of Allâh be upon him: "O Messenger of Allâh, the wealthy people take away all the rewards. They offer prayers just as we offer, they observe fast just as we fast, but they can give in charity out of the surplus of their riches." He (the Prophet) said: "Has not Allâh made for you what you should give in charity? Undoubtedly, in every utterance of 'Tasbîh'¹, there is a charity, every 'Takbîr'² is a charity; every 'Tahmîd'³ is a charity, every 'Tahlîl'⁴ is a charity; every command to do good is charity, every forbidding from doing evil is a charity, even when one of you approaches his wife, it is a charity". They said: "O Messenger of Allâh, when one of us satisfies his sexual desire (with his wife), will there be a reward for him in it?" He replied, "Do you not see, if he had put it among forbidden things, would it not have been a sin for one? But when he has put it among lawful things, it has a reward". Muslim related it.

7.22 True kindness

MAN IS CALLED *Ashraf al-Makhlûqât* (the best of creatures). This is the reason why Allâh has honoured man with authority over all His countless creatures. Everything has been harnessed for him and he has been given power to subdue them and make them serve his objectives. This superior position gives man an authority over them and he enjoys the right to use them as he likes. But with these rights he, as 'the vicegerent of Allâh on earth' (*Khalîfat Allâh*), has immense responsibilities towards them. When he uses them, Islâm demands that he should employ the best and the least injurious methods of using them. A man has to be kind to his fellow-beings. He has to be equally kind to the animals over some of whom he has

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Transliteration:

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rights to slaughter for food but not for fun or sport only. He has to give them food and water if found dying of starvation and thirst, provided he is in a position to help them. It will be an act of merit just as the following Hadîth shows.

a. Hadîth: Bukhârî and Muslim — Mishkât 6, Hadîth 6

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: غُفِرَ لِامْرَأَةٍ مُوسِمَةٍ مَرَّتْ بِكَلْبٍ عَلَى رَأْسِ رَكِيٍّ يَلْهَثُ كَادَ يَقْتُلُهُ الْعَطَشُ، فَنَزَعَتْ خُفَّهَا وَأَوْثَقَتْهُ بِخِمَارِهَا، فَنَزَعَتْ لَهُ مِنَ الْمَاءِ، فَغُفِرَ لَهَا بِذَلِكَ، قِيلَ: إِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟، قَالَ: فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ.

Transliteration:

'An Abî Hurairata qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallama: "Ghufira limra'atin mu'misatin marrat bi-kalbin 'alâ rasi rakîyyin yalhathu kâda yaqtaluhu al-'atashu fa-naza'at khuffahâ wa authaqathu bi-khimârihâ, fa-naza'at lahu min al-mâ' fa-ghufira lahâ bi-dhâlika." Qîla: "Inna lanâ fîl bahâ'imi ajran?" Qâla: "Fî kulli dhâti kabidin ratbatin ajrun."

Translation:

Abû Hurairah reported that the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "A prostitute was forgiven — she passed by a dog, panting with its tongue out, on the top of a well containing water, almost dying with thirst, so she took off her boot and tied it to her head-covering and drew forth water for it; she was forgiven on account of this."

On this it was said: "Is there a reward for us in (doing good to) the animals." He said: "In every creature having life there is a reward."

7.23 Helping the Poor

ISLÂM LAYS GREAT stress on the relief of poverty by the rich as the Qur'ân testifies:

"The poor and the unfortunate have a right in the property of the rich" — *Sûrah* 1:26.

In the economic sphere, Islâm teaches that Muslims should regard their wealth and possessions as a trust of Allâh. If there is poverty in a Muslim community, the rich people are responsible for it, and are answerable to Allâh for the miserable condition of their fellow Muslims. This is where the institution zakât is a great blessing. In this way, it is not a favour of the rich if they help the poor. Among the poor are also included the widows and destitute women and the orphans.

a. Hadîth: Bukhârî 69, Hadîth 1

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمَسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ، أَوْ الْقَائِمِ اللَّيْلِ الصَّائِمِ النَّهَارِ.

Transliteration:

'An Abî Hurairata qâla qâla al-Nabîyyu Sallallâhu 'Alayhi Wasallama: "Al-sâ'î 'alal armalati wal miskîni kal mujâhidi fî sabilillâhi, au al-qâ'im al-layli, al-sâ'im al-nahâri.

Translation:

Abû Hurairah said, The Prophet, may benediction and salutation of Allâh be upon him, said: "One who makes efforts (to help) the widow and the poor is like a warrior in the path of Allâh, or the one who keeps awake in the night (for prayers), and fasts during the day".

7.24 Pay your Debts

ISLÂM SEEKS TO regulate human relations and gives commands and prohibitions regarding every aspect of a Muslim's life. The Holy Prophet of Islâm lived a well disciplined life and has left behind examples from his life to guide Muslims at all times. As for example, the Prophet discouraged contracting of debts, and he sought refuge from Allâh from being in debt as well as committing a sin. As the following Tradition shows.

a. Hadîth: Bukhârî 43, Hadîth 10

عَنْ عَائِشَةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ يَدْعُو فِي الصَّلَاةِ وَيَقُولُ: اَللّٰهُمَّ اِنِّيْ اَعُوْذُ بِكَ مِنَ الْمَآْثِمِ وَالْمَغْرَمِ ، فَقَالَ لَهُ قَائِلٌ: مَا اَكْثَرُ مَا تَسْتَعِيْذُ يَا رَسُوْلَ اللهِ مِنَ الْمَغْرَمِ؟ ، قَالَ: اِنَّ الرَّجُلَ اِذَا غَرِمَ حَدَّثَ فَكَذَّبَ ، وَوَعَدَ فَاَخْلَفَ .

Transliteration:

'An 'Āishata, anna Rasûl Allâhi Sallallâhu 'Alayhi Wasallama kâna yad'û fîs salâti wa yaqûlu: "Allahumma innî a'ûdhu bika min al-mathami wal maghrami." Fa qâla lahu qâ'ilun: "Mâ akthara mâ tasta'idhu yâ Rasûl Allâhi min al-maghrami?" Qâla: "Inna al-rajula idhâ gharima haddatha fa kadhaba wa wa'ada fa akhlafa."

Translation:

'Āishah said: 'The Messenger of Allâh, may benediction and salutation of Allâh be upon him, used to supplicate, while saying prayers he used to say: "O Allâh! I seek refuge in You from sin and from being in debt." Someone asked him: "How often do you, O Messenger of Allâh, seek refuge from being in debt?" He said: "When a man is in debt, he speaks and tells lies, and he promises and breaks the promise".'

b. Hadîth: Bukhârî 43, Hadîth 2

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ أَخَذَ أَمْوَالَ النَّاسِ يُرِيدُ أَدَاءَهَا ، أَدَّى اللَّهُ عَنْهُ ، وَمَنْ أَخَذَ يُرِيدُ اِتِّلَافَهَا اِتَّلَفَهَا اللَّهُ .

Transliteration:

'An Abî Hurairata 'anin Nabîyyi Sallallâhu 'Alayhi Wasallama qâla: "Man akhadha amwâl an-nâsi yurîdu adâ'ahâ adda Allâhu 'anhu, wa man akhadha yurîdu itlâfahâ atlafaha Allâh."

Translation:

Abû Hurairah reported that the Prophet, may benediction and salutation of Allâh be upon him, said: "Whoever contracts a debt (lit. takes money from other people) intending to repay it. Allâh will pay it on his behalf (meaning Allâh will grant him the means to pay it), and whoever contracts a debt intending to waste it, Allâh will bring him to ruin."

7.25 Divorce — the most detestable of all things

AS MARRIAGE IN Islâm is a contract between two parties, it is clear that it shall continue only so long as the two parties carry out the terms and conditions of the contract. But if both or either of them should fail to carry out the terms or fulfil their duties towards each other, then the contract may be broken. This is called *Talâq* or divorce. Although Islâm has given the right of divorce to men¹, it has been made necessary that this right should be exercised only in exceptional cases, when no other way is left and all methods of making peace between husband and wife have proved a failure. This is why the following Tradition of the Prophet refers to it as 'the most detestable of all things permitted.'

¹ Islâm has also granted the right to divorce to women. This is called *Khula'*, and is effected in certain extreme cases of abuse and mishandling of the husband. In *Khula'*, the wife has to return her dowry or an agreed sum to the husband, who will then release her by pronouncing the divorce to her.

a. Hadîth: Abû Dâ'wûd 13, Hadîth 3

عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَبْغَضُ الْحَلَالِ إِلَى اللَّهِ
عَزَّ وَجَلَّ الطَّلَاقُ .

Transliteration:

'An Ibn 'Umara 'anin Nabîyyi Sallallâhu 'Alayhi Wasallama qâla:
'Abghad al-halâli ilâ Allâhi 'azza wa Jalla al-talâqu."

Translation:

Ibn 'Umar reported from the Prophet, may benediction and salutation of Allâh be upon him, who said: "The most detestable of all things permitted in the sight of Allâh is divorce."

7.26 Education and Learning

IT IS UNFORTUNATE that some misguided people hold the wrong notion that Islâm is opposed to education, learning and scientific researches and investigations. As a matter of fact, the first word revealed to the Prophet of Islâm was 'Iqra' (Qur'ân, Sûrah 96, verse 1) which means 'Read'. The first Qur'ânic idea therefore which thundered into the consciousness of the Prophet and which was printed on it was the word in its imperative form commanding him to 'Read'. In other words, the very first teaching of Allâh was to impart knowledge and understanding, wise counsels and admonitions. Besides, the Qur'ân enjoins upon every believer, to observe, study, think and contemplate over the phenomena of nature, what the Qur'ân calls *Âyat Allâh* (the signs of Allâh). It says:

"Verily in the creation of the heavens and the earth, and the alternation of night and day, and the ships which sail upon the sea with that which profiteth the mankind, and the water which Allâh sendeth down from the sky, reviving the earth after its death, the dispersing of all kinds of animals therein, the ordinance of the wind and the obedient clouds between the

heaven and the earth, are signs unto a people who understand."
- Sûrah 2:164.

The Qur'ân, every now and then appeals to the believer to think and to ponder over by asking: "Do you not observe?" "Do you not think?" and "Do you not contemplate?" Similarly, the Prophet always encouraged education and learning in his Ummah in the following words:

a. Hadîth: Mishkât 2

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طَلَبُ الْعِلْمِ فَرِيضَةٌ
عَلَى كُلِّ مُسْلِمٍ وَمُسْلِمَةٍ .

Transliteration:

'An Anasin qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallama:
"Talab al-'ilmi farîdatun 'alâ kulli muslimin wa muslimatin."

Translation:

Anas said, the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "The seeking of knowledge is obligatory upon every Muslim man and woman."

b. Hadîth: Tirmidhî 39, Hadîth 2

عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ خَرَجَ فِي طَلَبِ
الْعِلْمِ فَهُوَ فِي سَبِيلِ اللَّهِ حَتَّى يَرْجِعَ .

Transliteration:

'An Anasin qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallama:
"Man kharaja fî talab al-'ilmi fa huwa fî sabîl Allâhi hattâ yarjî'a."

Translation:

Anas reported, that the Messenger of Allâh, may benediction and

salutation of Allâh be upon him, said: "He who goes forth in search of knowledge is in the way of Allâh until he returns."

c. Hadîth: Tirmidhî 39, Hadîth 19

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْكَلِمَةُ الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ، فَحَيْثُ وَجَدَهَا فَهُوَ أَحَقُّ بِهَا.

Transliteration:

'An Abî Hurairata qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallama: "Al-kalimatu, al-hikmatu dâllat al-mu'mini fa haythu wajadahâ fa huwa ahaqqu bihâ."

Translation:

Abû Hurairah reported, that the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "The word of wisdom is the lost property of the believer, so wherever he finds it he has a right to it."

d. Hadîth: Bukhârî 3, Hadîth 25

قَالَ مَالِكُ بْنُ الْحُوَيْرِثِ قَالَ لَنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِرْجِعُوا إِلَى أَهْلِيكُمْ فَعَلِّمُوهُمْ.

Transliteration:

Qâla Mâlik bin al-Huwairithi qâla lanâ al-Nabîyyu Sallallâhu 'Alayhi Wasallam: "Irji'u ilâ ahlîkum fa allimûhum."

Translation:

Mâlik ibn al-Huwairith reported that the Prophet, may benediction and salutation of Allâh be upon him, said to us: "Go back to your family and teach them."

The Prophet Sallallâhu 'Alayhi Wasallam was a great teacher who attracted Muslims from far and wide to stay with him and in the Suffah, a raised platform erected in the Masjid al-Nabawî (the Prophet's Mosque) where people devoted all their time to studying. In the case of the above Tradition, the Prophet was addressing a deputation of the Rabî'ah tribe that came to him from Bahrain. They were asked to remember all that they had learned in their residence at Madînah and to teach it to their people. The Prophet always insisted on teaching people who were not present in his company just as he advised people in the Farewell Pilgrimage (*Hajj al-Widâ'*). The theme of the following Hadîth makes it more clear.

e. Hadîth: Bukhârî 3, Hadîth 37

عَنْ ابْنِ عَبَّاسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِيَبْلُغَ الْعِلْمُ الشَّاهِدَ الْغَائِبِ.

Transliteration:

'An Ibn 'Abbâsin 'anin Nabîyyi Sallallâhu 'Alayhi Wasallama: "Li yuballigh al-'ilm al-shâhidu al-ghâ'ib."

Translation:

Ibn 'Abbâs reported on the authority of the Prophet, may benediction and salutation of Allâh be upon him: "Let him who is present impart knowledge to him who is absent."

f. Hadîth: Tirmidhi, on the authority of Abû Umâmah al-Bâhilî

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِي عَلَى أَدْنَاكُمْ.

Transliteration:

Qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallam: "Fadl al-'âlimi 'alal 'âbidi ka fadlî 'alâ adnâkum."

Translation:

The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "The superiority of the learned men over a (mere) worshipper is like my superiority over the least of you."

g. **Hadîth:** Tirmidhî, Abû Dâ'wûd and Ahmad ibn Hanbal, on the authority of Abûd Dardâ

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: فَضْلُ الْعَالِمِ عَلَى الْعَابِدِ كَفَضْلِ الْقَمَرِ لَيْلَةَ الْبَدْرِ عَلَى سَائِرِ الْكَوَاكِبِ .

Transliteration:

Qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallam: "Fadl al-'âlimi 'alal 'âbidi ka fadl al-qamari laylatil badri 'alâ sâ'ir al-kawâkibi."

Translation:

The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "The superiority of the learned man over a (mere) worshipper is like the superiority of the moon when it is full over all the stars."

h. **Hadîth:** Bukhârî 3, **Hadîth** 10

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ الْعُلَمَاءَ هُمْ وَرَثَةُ الْأَنْبِيَاءِ ، وَرَثُوا الْعِلْمَ ، مَنْ أَخَذَهُ أَخَذَ بِحِظٍّ وَافِرٍ .

Transliteration:

Qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallam: "Innal 'ulamâ'a hum warathatul ambiyâ, warrathu al-'ilma, man akhadhahu akhadha bi hazzin wâfirin."

Translation:

The Messenger of Allâh, may benediction and salutations of Allâh be upon him, said: "The learned (men) are the successors of the

prophets. They leave behind knowledge as inheritance. One who inherits it obtains a great fortune."

1. **Hadîth:** Bukhârî 3, **Hadîth** 10

قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُفَقِّهْهُ فِي الدِّينِ ، وَالْعِلْمُ بِالتَّعَلُّمِ .

Transliteration:

Qâla al Nabîyyu Sallallâhu 'Alayhi Wasallam: "Man yuridillahu bihi khayran yufaqqihhu fîd dîni, wa innamal 'ilmu bit ta'allumi."

Translation:

The Prophet, may benediction and salutation of Allâh be upon him, said: "Whomsoever Allâh wants to do good to, He gives him right understanding in religion, and knowledge is (continued) through teaching."

7.27 Make the best of your time in this world

ISLÂM IS DEADLY AGAINST pessimism or defeatism. The Holy Qur'ân says:

"Do not discontinue your hope from the mercy of Allâh".

But, at the same time a Muslim is reminded of his limited and temporary period of existence in this passing world. He must make the best use of his time to fulfil his obligations to his Creator as well as his fellow beings. Realising the period of few years that he has to spend here, he should take from his health a preparation for his sickness, and from his life a preparation for his death.

a. **Hadîth:** Al-Nawawî's Forty Traditions, **Hadîth** 40

عَنْ ابْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

بِمَنْكِبِي فَقَالَ: كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ ، وَكَانَ ابْنُ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا يَقُولُ: إِذَا أَمْسَيْتَ فَلَا تَنْتَظِرِ الصَّبَاحَ ، وَإِذَا أَصْبَحْتَ فَلَا تَنْتَظِرِ الْمَسَاءَ ، وَخُذْ مِنْ صِحَّتِكَ لِمَرَضِكَ ، وَمِنْ حَيَاتِكَ لِمَوْتِكَ ، رَوَاهُ الْبُخَارِيُّ .

Transliteration:

'An Ibn 'Umara Radî-Allâhu 'Anhumâ qâla: 'Akhadha Rasûl Allâhi Sallallâhu 'Alayhi Wasallam bi mankibî fa qâla: "Kun fid dunyâ ka annaka gharîbun au 'âbiri sabîlin." Wa kâna Ibn 'Umar Radî-Allâhu 'Anhumâ yaqûlu: "Idhâ amsayta fa lâ tantazir al-sabâha, wa idhâ asbahta fa lâ tantazir al-masâ'a. Wa khudh min sih hatika li maradika, wa min hayâtika li mautika." Rawâhu al-Bukhârî.

Translation:

From Ibn 'Umar — with both of whom (he and his father) may Allâh be pleased — who said: "The Messenger of Allâh, may benediction and salutation of Allâh be upon him, held me by the shoulder and said: "Be in this world as if you were a stranger or a traveller". And Ibn 'Umar, may Allâh be pleased with both, used to say: "When evening comes on you, do not keep on waiting for morning, and when morning comes, do not keep on waiting for evening. And take from your health (make best use of or prepare) for your sickness, and from your life for your death." Al-Bukhârî related it.

7.28 Intention and action

ALL ACTIONS OF a believer are judged by his intentions. If one's intention is good and the result is contrary to his intention, he is not to be blamed for it provided he is sane and understands what he is doing.

^a Hadîth: Bukhârî 83. Hadîth 23 and Al-Nawawî's Forty Traditions, Hadîth 1

عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى ، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ ، فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ ، وَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَتَزَوَّجُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ .

Transliteration:

'An 'Umar ibn al-Khat tâbi qâla: "Sami'tu Rasûl Allâhi Sallallâhu 'Alayhi Wasallam yaqûlu: "Innamal a'mâlu bin niyyâti wa innamâ li kulli imri'in mâ nawâ. Faman kânat hijratuhu ilâ Allâhi wa Rasûlihi fa-hijratuhu ilâ Allâhi wa Rasûlihi. Wa man kânat hijratuhu ilâ dunyâ yusûbuhâ au imra'atin yatazawwajuhâ fa hijratuhu ilâ mâ hâjara ilayhi."

Translation:

'Umar, son of Al-Khat tâb — said: 'I heard the Messenger of Allâh, may benedictions and salutations of Allâh be upon him, say: "Actions shall be judged only by intention, and for each person there is (Heavenly reward or worldly gains and motive) what he intends for; so whosoever migrates from his home for the sake of Allâh and His Messenger, his migration shall be accounted for the sake of Allâh and His Messenger, and whosoever migrates from his home for the sake of worldly gain which he wishes to attain, or a woman whom he wants to marry, his migration shall be accounted for the thing for which he migrates".'

7.29 Signs of a Hypocrite

WHEN THE PROPHET Sallallâhu 'Alayhi Wasallam began to preach Islâm, he had to face a great opposition from his own people.

There were those who believed in the message of Islâm with assurance and conviction. Then there were others who rejected his message. There was another class of people who can be called a sub-variety of the disbelieving class — the hypocrites. They were those who professed Islâm with their lips and pretended to be good and faithful Muslims, yet were not only infidels at heart but inveterate enemies of the Messenger of Allâh and his Message. They used to tell lies and break promises. The following Hadîth gives the signs of such hypocrites who are not hard to find even today. The Holy Qur'ân has this to say of such hypocrites:

“And when they meet those who have believed, they say: ‘We believe’, and when they are alone with their satans (their leaders and fellow dissemblers), they say: ‘Verily we are with you, we were but mocking’.” — Sûrah 2:14.

a. Hadîth: Bukhârî 2, Hadîth 23

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: آيَةُ الْمُنَافِقِ ثَلَاثٌ ، إِذَا حَدَّثَ كَذَبَ ، وَإِذَا وَعَدَ أَخْلَفَ ، وَإِذَا أُؤْتِمِنَ خَانَ .

Transliteration:

‘An Abî Hurairata ‘anin Nabîyyi Sallallâhu ‘Alayhi Wasallam qâla: “Âyatul munâfiqi thalâthatun: “Idhâ haddatha kadhaba, wa idhâ wa‘ada akhlafa, wa idhâ ‘tumina khâna.”

Translation:

Abû Hurairah reported on the authority of the Prophet, may benediction and salutation of Allâh be on him. He said: “The signs of the hypocrite are three; when he speaks, he lies; and when he makes a promise he breaks it, and when he is charged with a trust, he deceives.”

7.30 Do not get Angry

A MUSLIM SHOULD live his life in complete obedience to Allâh, his Creator, and should ‘seek the pleasure of Allâh’. It is on this standard that a particular mode of conduct is judged and is classified as good or bad. Knowing the frailty of human nature, the Prophet of Islâm has emphasised the keeping away from certain vices. Allâh all the time sees and probes into a man’s innermost intentions and desires. Just as a man has his responsibilities towards Allâh, he also has some obligations to mankind in general. The following Tradition admonishes a Muslim not to lose his temper and be angry with anyone.

a. Hadîth: Al-Nawawî’s Forty Traditions, Hadîth 16

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَوْصِنِي ، قَالَ: لَا تَغْضَبْ ، فَرَدَّدَ مَرَارًا ، قَالَ: لَا تَغْضَبْ .

Transliteration:

‘An Abî Hurairata Radî-Allâhu ‘Anhu anna rajulan qâla lin Nabîyyi Sallallâhu ‘Alayhi Wasallama: “Ausîni.” Qâla: “Lâ taghdab” Fa raddada mirâran. Qâla: “Lâ taghdab.” Rawâhu al-Bukhârî.

Translation:

From Abû Hurairah — Allâh be pleased with him — (who related) that a man said to the Prophet, may benediction and salutation of Allâh be upon him: “Admonish me?.” He said: “Do not get angry.” He (the person persisted and) repeated it several times, still the Prophet Sallallâhu ‘Alayhi Wasallam said: “Do not get angry.” Al-Bukhârî related this.

7.31 Begging is not Encouraged in Islâm

THE QUR’ÂN SAYS: “A man does not achieve anything, except

one who makes his effort." According, to this, every Muslim must work to get his daily bread. Islâm does not allow any kind of monkhood. A Muslim, therefore, should fulfil his obligations towards his dependents. One should not shun one's responsibilities and shut one self into the four walls of a monastery or a mosque and live on charity.

Islâm does not approve of creating lazy beggars or a beggar-class. It is true that in any society, there are more fortunate, less fortunate and unfortunate members. Islâm has suggested a practical remedy for it by creating the institution of zakât, giving compulsory poor-rate. But this does not mean that it has encouraged any form of beggary. In fact, when a Muslim wants to help a poor person or a destitute, the Prophet has asked that such charity should be made in a way that one's left hand does not know what the right hand is offering so that the honour of a poor recipient could be saved. This is the reason why the Prophet of Islâm admonished all believers to work hard for their living and not to beg. Those who are not in a position to work become the responsibilities of those whom Allâh has given wealth. The Qur'ân says:

"In their wealth the needy and the destitute have their due."
— Sûrah 51:19.

a. Hadîth: Bukhârî 24, Hadîth 50

عَنِ الزُّبَيْرِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ
فَيَأْتِيَ بِحُزْمَةِ حَطَبٍ عَلَى ظَهْرِهِ فَيَبِيعَهَا ، فَيَكُفَّ اللَّهُ بِهَا وَجْهَهُ خَيْرٌ لَهُ
مَنْ أَنْ يَسْأَلَ النَّاسَ ، أَعْطَوْهُ أَوْ مَنَعُوهُ .

Transliteration:

'Aniz Zubairi 'anin Nabîyyi Sallallâhu 'Alayhi Wasallama qâla: "Lâ an ya'khudha ahadukum hablahu fa ya'tî bi huzmati hatabin 'alâ zahrihi fa yabî'aha; fa yakuffa Allâhu bihâ wajhahu khayrul lahu min an yas'alan nâsa a'tauhu au mana'ûhu.

Translation:

Zubair reported: the Prophet, may benediction and salutation of Allâh be upon him, said: "If one of you should take his rope and bring a bundle of firewood on his back and then sell it, with which Allâh should save his honour, it is better for him than that he should beg of people, they will give him or refuse him."

7.32 Position of Women in Islâm

IN THE QUR'ÂN, expressions such as 'believing men and believing women' are frequently repeated, constantly linking man and woman together on a basis of personal equality in regard to their duties, rights and merits towards Allâh. The Qur'ân admonished those who held women in contempt and ill-treated them habitually:

"Ye who believe! It is not allowed to be heirs of women against their will, nor to hinder them from marrying that you may take from them a part of that which you have given them, unless they have been guilty of evident lewdness. But deal kindly with them for if ye hate them, it may happen that ye hate a thing wherein Allâh has placed much good." — Sûrah 4:10.

The Qur'ân also says:

"And for women are rights over men similar to those for men over women." — Sûrah 2:228.

There is absolutely no difference between men and women in relation to Allâh, as both are promised the same reward for good and the same punishment for evil conduct.

"Verily the men who surrender to Allâh and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who are sincere and women who are sincere, and men who endure and women who endure, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who are modest and women who are modest, and men who remember Allâh much and women

who remember (Him), Allâh hath prepared for them pardon and a great reward.” — Sûrah 33:35.

When we think of the period before the advent of the Prophet Muḥammad (which is called the *Jâhilîyyah* period in Islâmic history), these teachings of the Qur’ân and Hadîth were revolutionary. The *Jâhilîyyah* Arabs used to kill their female children. They also used to make women dance naked in the vicinity of *Ka’bah* where their annual fairs used to take place. Their poets used to compose poems concerning different parts of their bodies. But when Islâm came, it gave women a status in the Arab society. The Prophet declared: “Women are the twin halves of men” and “The most valuable thing in the world is a virtuous woman.” Here we shall see some of the Aḥādîth of the Prophet.

The Prophet has said that the best person in the society is one who behaves well with women in the following Hadîth:

a. Hadîth: Tirmidhî 10, Hadîth 11

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا ، وَخَيْرَكُمْ خِيَارُكُمْ لِنِسَائِهِمْ .

Transliteration:

‘An Abî Hurairata qâla qâla Rasûl Allâhi Sallallâhu ‘Alayhi Wasallama: “Akmal al-mu’minîna imânan aḥsanuhum khuluqan, wa kḥiyârukum kḥiyârukum li nisâ’ihim.”

Translation:

It is reported by Abû Hurairah that the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: “The perfect among the faithful is one whose moral character is the best, and the best among you are those who are kindest to their women.”

The *Jâhilîyyah* society had an avarice against their female children whom they used to bury alive, the Prophet’s teachings made them believe that helping the poor female children could be a

screen (a shelter) for them from the fire of hell in the following Hadîth:

b. Hadîth: Bukhârî 24, Hadîth 10

عَنْ عَائِشَةَ قَالَتْ: دَخَلَتْ إِمْرَأَةً مَعَهَا ابْنَتَانِ لَهَا ، تَسْأَلُ فَلَمْ تَجِدْ عِنْدِي شَيْئًا غَيْرَ تَمْرَةٍ ، فَأَعْطَيْتُهَا إِيَّاهَا ، فَقَسَمْتُهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا شَيْئًا ، ثُمَّ قَامَتْ فَخَرَجَتْ ، وَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْنَا فَأَخْبَرْتُهُ ، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ ابْتُلِيَ مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ .

Transliteration:

‘An ‘Aishata qâlat dakhalat imra’tun ma’ahâ ibnatâni lahâ; tas alu falam tajid indî shay’an gḥayra tamratin, fa a’taytuhâ iyyâhâ, fa qasamatha bayna ibnatayhâ, wa lam takul minhâ shay’an, thumma qamat fa kharajat. Wa dakhala al-Nabîyyu Sallallâhu ‘Alayhi Wasallam ‘alaynâ fa akḥbartuhu, fa qâla al-Nabîyyu Sallallâhu ‘Alayhi Wasallam: “Man ibtuliya min hâdhihil banâti bi shay’in kumna lahu sitran min al-nâri.”

Translation:

‘Aishah reported that a woman entered (the house) with two of her daughters. She asked (for charity). But I could not find anything with me except a date. Then I gave it to her and she divided it between her two daughters. She did not eat anything from it. Then she rose and went out. The Prophet, may benediction and salutation of Allah be upon him, came in upon us and I informed him (concerning the incident). The Prophet, may benediction and salutation of Allâh be upon him, said: “Whosoever is tried (experiences hardships in the upbringing of his daughters) on account of these two daughters (and is successful), they (the daughters) will become a screen (a shelter) for him from the hell fire.”

The worst calamity befalls upon a woman when her husband passes away and she becomes a widow. She becomes helpless and the responsibility of maintaining the children falls upon her. The problems of widowhood in the eastern world where a woman does not always go out to earn her bread are indescribable. The Prophet Muhammad upheld the cause of widows, helped them and married them and thus offered examples to be followed by Muslims.

A widow in Hinduism has a terrible time. She is burnt alive along with her dead husband. Even today, a widow is not allowed to remarry. In Islâm a widow is encouraged to re-marry and one who manages the affairs of a widow earns an equal degree of merit as if he is exerting in the path of Allâh (Mujâhid) or one who stands up for prayers at night and fasts in the day time.

c. Hadîth: Bukhârî 69, Hadîth 1

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: السَّاعِي عَلَى الْأَرْزَمَةِ وَالْمُسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ ، أَوْ الْقَائِمِ اللَّيْلِ الصَّائِمِ النَّهَارِ .

Transliteration:

'An Abî Hurairata qâla qâla al-Nabîyyu Sallallâhu 'Alayhi Wasallama: "Al- Sâ'i 'alâ armalati wal miskîni kal mujâhid fî sabîl Allâhi au al-qâ'im al-layla al-sâ'im al-nahâri."

Translation:

Abû Hurairah reported that the Prophet, may benediction and salutation of Allâh be upon him said: "One who makes efforts (to help) the widow or a poor person, is like a warrior (Mujâhid) in the path of Allâh, or like one who stands up for prayer in the night and fasts in the day.

A woman is also a mother. In Islâm, the mother has got a proud place in the family. The Qur'ân also speaks very highly of the role of

the mother, and the children are enjoined to show respect to their mother. In the following Hadîth, the Prophet Sallallâhu 'Alayhi Wasallam has established the greatest right of the mother, whose company should be kept with all the kindness due to her.

d. Hadîth: Bukhârî 78, Hadîth 2

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ ، مَنْ أَحَقُّ بِحُسْنِ صَحَابَتِي؟ ، قَالَ: أُمُّكَ ، قَالَ: ثُمَّ مَنْ؟ ، قَالَ: أُمُّكَ ، قَالَ: ثُمَّ مَنْ؟ ، قَالَ: أُمُّكَ ، قَالَ: ثُمَّ مَنْ؟ ، قَالَ: أَبُوكَ .

Transliteration:

'An Abî Hurairata qâla jâ'a rajulun ilâ Rasûl Allahi Sallallâhu 'Alayhi Wasallama, fa qâla: "Yâ Rasûl Allâhi, man ahaqqu bi husni sahâbatî." Qâla: "Ummuka." Qâla: "Thumma man?" Qâla: "Ummuka" Qâla: "Thumma man?" Qâla: "Ummuka." Qâla: "Thumma man?" Qâla: "Abûka."

Translation:

Abû Hurairah reported that a man came to the Messenger of Allâh, may benediction and salutation of Allâh be upon him, and asked: "O Messenger of Allâh, who is the person who has the greatest right on me with regard to good my company?" He (the Prophet) replied: "Your mother." He (again) asked: "Who then?" He (the Prophet) replied: "Your mother." He (again) asked: "Who then?" He (the Prophet) replied: "Your mother." He (again) asked: "Who then?" He (The Prophet) replied: "Your father."

In yet another Tradition, the Prophet advises a believer not to join the jihâd (holy war) and to look after his mother. He said that his service to his mother would be a cause for his salvation.

e. Hadîth: Nasa'î 25, Hadîth 6

عَنْ مُعَاوِيَةَ بْنِ جَاهِمَةَ أَنَّ جَاهِمَةَ جَاءَتْ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ: يَا رَسُولَ اللَّهِ أَرَدْتُ أَنْ أَغْزُو ، وَقَدْ جِئْتُكَ أَسْتَشِيرُكَ ، فَقَالَ: هَلْ لَكَ مِنْ أُمٍّ؟ ، قَالَ: نَعَمْ ، قَالَ: فَأَلْزَمَهَا فَإِنَّ الْجَنَّةَ تَحْتَ رِجْلِهَا .

Transliteration:

'An Mu'âwiyata bin Jâhimata anna Jâhimata jâ'a ilan Nabîyyi Sallallâhu 'Alayhi Wasallam fa qâla: "Yâ Rasûl Allâhi, aradtu an aghzuwa wa qad ji'tuka astashîruka." Fa qâla: "Hal laka min ummin?" Qâla: "Na'am." Qâla: "Fa al-zamhâ, fa inn al-jannata tahta rijlayhâ."

Translation:

Mu'âwiyah, the son of Jâhimah reported that Jâhimah came to the Prophet, may benediction and salutation of Allâh be upon him, and said: "O Prophet of Allâh! I wanted that I should join the fighting (in the path of Allâh) and I have come to seek your advice." He (the Prophet) asked: "Have you got a mother?" He (Jâhimah) replied: "Yes." He (the Prophet) said: "Then be in her service because paradise lies under her feet."

When we think of the time 1400 years ago, and that too in the Jâhiliyyah period (period of ignorance), these words are astonishing. The Prophet Sallallâhu 'Alayhi Wasallam's followers always accepted his teachings and thus brought a revolution in their social setup. Women were no more considered as chattels but were respected and were also given the right to have their share in inheritance. This gave women an impetus to rediscover themselves and they became active members of society. In war time they carried provisions for soldiers and nursed them, and even took part in actual fighting when it was necessary; they helped their husbands on their agricultural farms and carried on successfully trade and business. Women could certainly go out for their needs as the following Hadîth shows:

f. Hadîth: Bukhârî 67, Hadîth 116

عَنْ عَائِشَةَ قَالَتْ: خَرَجَتْ سَوْدَةُ بِنْتُ زَمْعَةَ لَيْلًا ، فَرَأَاهَا عُمَرُ ، فَعَرَفَهَا فَقَالَ: إِنَّكَ وَاللَّهِ يَا سَوْدَةُ مَا تَخْفَيْنَ عَلَيْنَا ، فَرَجَعْتَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ، فَذَكَرْتَ ذَلِكَ لَهُ وَهُوَ يَتَعَشَّى ... وَهُوَ يَقُولُ: قَدْ أَذِنَ اللَّهُ لَكُنَّ أَنْ تَخْرُجْنَ لِحَوَائِجِكُنَّ .

Transliteration:

'An 'Aishata qâlat: 'Kharajat Saudatu bintu Zam'ata laylan fa ra'âhâ 'Umaru fa 'arafahâ fa qâla: "Innaki wallâhi ya Saudatu mâ takhfîna 'alaynâ." Fa raja'at ilan Nabîyyi Sallallâhu 'Alayhi Wasallama fa dhakarât dhâlika lahu wa huwa yata'ash sha . . . Wa huwa yaqûlu: "Qad adhîna Allâhu lakunna an takhrujna li hawâ 'ijikunna'."

Translation:

'Aishah reported that Saudah bint Zam'ah went out one night. 'Umar Radiyallâhu 'Anhu saw her and recognised her and said: "By Allâh, O Saudah, why do you not hide your self from us?" She came back to the Prophet, may benediction and salutation of Allâh be upon him, and narrated that (incident) to him while he was having his supper in my room, he said: "It is permitted by Allâh that you women go out for your (essential)¹ needs."

7.33 Reward for Bringing up an Orphan

THE PROPHET MUHAMMAD Sallallâhu 'Alayhi Wasallam was born an orphan as his father 'Abd-Allâh had died before his birth,

¹ This Hadîth should not be used as a justification for women going out to work unnecessarily in our modern un-Islâmic surroundings. This Hadîth refers to extreme cases of need or the natural urge of answering the call of nature, since lavatories were not a part of their dwellings in those times.

and his mother Âminah passed away when he was still a small child. He had not seen the love and care of his parents. The lot of an orphan in the Jâhiliyyah society was not a happy one. He knew his plight as an orphan very well and his teachings emphasised the helping of orphans. The reward for bringing up an orphan has been shown very great — the perpetual blissful company of the Prophet himself in the Paradise in the next world.

a. **Hadîth: Bukhârî 78, Hadîth 24**

عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا ، وَأَشَارَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى .

Transliteration:

'An Sahli ibn Sa'din 'amin Nabîyyi Sallallâhu 'Alayhi Wasallama qâla: "Ana wa kâfil al-yatîmi fîl Jannati hâkadhâ." Wa a'shâra bi isba'ayhi al-sabbâbati wal wustâ.

Translation:

Sahl, son of Sa'd reported from the Prophet, may benediction and salutation of Allâh be upon him, who said: "I and the person who brings up an orphan will be like this," and he indicated (the nearness) with his two fingers — the forefinger and the middle finger.

7.34 Islâmic Etiquette

ISLÂM IS NOT merely a religion but a complete way of life and one finds right guidance in every matter. Islâm has offered a code of conduct for a Muslim and the Prophet of Islâm has taught true Islâmic etiquette by his own practice and through his words of admonition. A Muslim should exchange greetings to other fellow beings, love his youngers and respect his elders. A Muslim has been taught how to speak to others, how to eat, drink and sleep, etc. etc. The following Ahadîth offer guidance in different aspects of a Mumin's life.

a. **Hadîth: Bukhârî 79, Hadîth 4**

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ ، وَالْمَارُّ عَلَى الْقَاعِدِ ، وَالْقَلِيلُ عَلَى الْكَثِيرِ .

Transliteration:

'An Abi Hurairata 'amin Nabîyyi Sallallâhu 'Alayhi Wasallama qâla: "Yusallim al-saghîru 'alal kabîri, wal mârru 'alal qâ'idî, wal qalîlu 'alal kathîri."

Translation:

Abû Hurairah reported from the Prophet, may benediction and salutation of Allâh be upon him, who said: "The younger person should salute the older person, and the person walking (should salute) the one who is sitting, and the smaller group should salute the larger group."

It is not necessary that salutation should only be offered to those who are known to you, it should also be extended to those people whom you do not happen to know.

b. **Hadîth: Bukhârî 2, Hadîth 5**

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ ، قَالَ: تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ .

Transliteration:

'An 'Abdillâhi bin 'Amr anna rajulan sa'ala Rasûl Allâhi Sallallâhu 'Alayhi Wasallama: "Ayyul Islâmi khayrun? Qâla: "Tuṭ'im al-ta'âma wa taqra'us salâma 'alâ man 'arafta wa man lam ta'rif."

Translation:

'Abd-Allâh bin 'Amr reported that a man asked the Messenger of Allâh, may benediction and salutation of Allâh be upon him: "What

and his mother Âminah passed away when he was still a small child. He had not seen the love and care of his parents. The lot of an orphan in the Jâhiliyyah society was not a happy one. He knew his plight as an orphan very well and his teachings emphasised the helping of orphans. The reward for bringing up an orphan has been shown very great — the perpetual blissful company of the Prophet himself in the Paradise in the next world.

a. Hadîth: Bukhârî 78, Hadîth 24

عَنْ سَهْلِ بْنِ سَعْدٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَنَا وَكَافِلُ الْيَتِيمِ فِي الْجَنَّةِ هَكَذَا ، وَأَشَارَ بِإِصْبَعَيْهِ السَّبَّابَةِ وَالْوُسْطَى .

Transliteration:

'An Sahli ibn Sa'din 'anin Nabîyyi Sallallâhu 'Alayhi Wasallama qâla: "Ana wa kâfil al-yatîmi fil Jannati hâkadhâ." Wa a'shâra bi isba'ayhi al-sabbâhati wal wustâ.

Translation:

Sahl, son of Sa'd reported from the Prophet, may benediction and salutation of Allâh be upon him, who said: "I and the person who brings up an orphan will be like this," and he indicated (the nearness) with his two fingers — the forefinger and the middle finger.

7.34 Islâmic Etiquette

ISLÂM IS NOT merely a religion but a complete way of life and one finds right guidance in every matter. Islâm has offered a code of conduct for a Muslim and the Prophet of Islâm has taught true Islâmic etiquette by his own practice and through his words of admonition. A Muslim should exchange greetings to other fellow beings, love his youngers and respect his elders. A Muslim has been taught how to speak to others, how to eat, drink and sleep, etc. etc. The following Ahadîth offer guidance in different aspects of a Mumin's life.

a. Hadîth: Bukhârî 79, Hadîth 4

عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: يُسَلِّمُ الصَّغِيرُ عَلَى الْكَبِيرِ ، وَالْمَارُّ عَلَى الْقَاعِدِ ، وَالْقَلِيلُ عَلَى الْكَثِيرِ .

Transliteration:

'An Abi Hurairata 'anin Nabîyyi Sallallâhu 'Alayhi Wasallama qâla: "Yusallim al-saghîru 'alal kabîri, wal mârru 'alal qâ'idi, wal qalîlu 'alal kathîri."

Translation:

Abû Hurairah reported from the Prophet, may benediction and salutation of Allâh be upon him, who said: "The younger person should salute the older person, and the person walking (should salute) the one who is sitting, and the smaller group should salute the larger group."

It is not necessary that salutation should only be offered to those who are known to you, it should also be extended to those people whom you do not happen to know.

b. Hadîth: Bukhârî 2, Hadîth 5

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ: تُطْعِمُ الطَّعَامَ وَتَقْرَأُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ .

Transliteration:

'An 'Abdillâhi bin 'Amr anna rajulan sa'ala Rasûl Allâhi Sallallâhu 'Alayhi Wasallama: "Ayyul Islâmi khayrun? Qâla: "Tuṭ'im al-ta'âma wa taqra'us salâma 'alâ man 'arâfta wa man lam ta'rif."

Translation:

'Abd-Allâh bin 'Amr reported that a man asked the Messenger of Allâh, may benediction and salutation of Allâh be upon him: "What

(practice of) Islâm is the best (the Prophet) replied: "You give food (to the needy) and offer salutation to those whom you know and to whom you know not."

A Muslim, when invited should not reject an invitation and should pray for someone who is sneezing. He should pay visits to sick people and when one has died, he should follow the bier. The Prophet practised all this in his lifetime and advised his followers to do the same.

c. Hadîth: Tirmidhî 24, Hadîth 1
(Also reported in Mishkât)

عَنْ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لِلْمُسْلِمِ عَلَى الْمُسْلِمِ سِتُّ بِالْمَعْرُوفِ: يُسَلِّمُ عَلَيْهِ إِذَا لَقِيَهُ ، وَيُجِيبُهُ إِذَا دَعَاهُ ، وَيَشْمَتُهُ إِذَا عَطَسَ ، وَيَعُودُهُ إِذَا مَرَضَ ، وَيَتَّبِعُ جَنَازَتَهُ إِذَا مَاتَ ، وَيُحِبُّ لَهُ مَا يُحِبُّ لِنَفْسِهِ .

Transliteration:

'An 'Alîyyin qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallama: 'Lil Muslimi 'alal Muslimi sittun bil ma'rûfi: "Yusallimu 'alayhi idhâ laqiyahu, wa yujîbuhu idhâ da'âhu, wa yushammituhu idhâ 'atasa, wa ya'ûduhu idhâ marida, wa yattabi'u janâztahu idhâ mâta, wa yuhibbu lahu mâ yuhibbu li nafsîhi."

Translation:

'Alî reported, that the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said "A Muslim owes to a fellow Muslim six things according to the best of ones ability: "He should salute him when he sees him; he should accept his (invitation) when he invites him; should pray for him when he sneezes; he should pay a visit to him when he falls sick; he should follow his bier when he dies; and he should love for him (the thing) that he loves for himself."

Apart from exchanging salutations to each other on their meetings, Muslims are supposed to shake hands on meeting each other. This is an Islâmic tradition which is being practised in most parts of the Muslim world. Shaking of hands is done as a mark of love and respect to each other. The companions of the Prophet (Ashâb) used to follow this practice as the following Hadîth indicates:

d. Hadîth: Bukhârî 79, Hadîth 27

عَنْ قَتَادَةَ قَالَ ، قُلْتُ لِأَنَسٍ: أَكَانَتْ الْمُصَافَحَةُ فِي أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ ، قَالَ: نَعَمْ .

Transliteration:

'An Qatâda qâla qultu li Anasin: "Akânat al-musâfahatu fî ashâb al-Nabîyyi Sallallâhu 'Alayhi Wasallama?" Qâla: "Na'am."

Translation:

Qatâdah said I asked Anas: "Did the companions of the Prophet, may benediction and salutation of Allâh be upon him, shake hands (on meeting)?" He replied: "Yes."

A Muslim is asked to show respect to his or her elders and show kindness to those younger than himself. This is the usual practice in the Muslim world even today.

e. Hadîth: Tirmidhî 24, Hadîth 15

عَنْ ابْنِ عَبَّاسٍ قَالَ ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَيْسَ مِنَّْا مَنْ لَمْ يَرْحَمْ صَغِيرَنَا وَلَمْ يُوقِّرْ كَبِيرَنَا .

Transliteration:

'An Ibn 'Abbâsin qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallama: "Laysa minnâ man lam yarham saghîrana wa lam yuwaqqir kabîranâ."

Translation:

Ibn 'Abbās reported that the Messenger of Allāh, may benediction and salutation of Allāh be upon him, said: "He is not one of us who does not show kindness to our young ones and respect to our older ones."

Even if someone uses bad language, a Muslim should not reply to him with abuse as is shown in the following Tradition:

f. Hadīth: Bukhārī 78, Hadīth 38

عَنْ عَائِشَةَ أَنَّ يَهُودَ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: أَلَسَّامُ عَلَيْكُمْ ،
فَقَالَتْ عَائِشَةُ: عَلَيْكُمْ وَلَعَنَكُمْ اللَّهُ وَغَضِبَ اللَّهُ عَلَيْكُمْ ، فَقَالَ: مَهْلًا يَا
عَائِشَةُ ، عَلَيْكَ بِالرَّفْقِ ، وَإِيَّاكَ وَالْعُنْفَ .

Transliteration:

'An 'Āishata anna yahūda atawū an-Nabīyya Ṣallallāhu 'Alayhi Wasallama fa qālu: "As-sāmu 'alaykum." Fa qālat 'Āishatu: "Alaykum wa la'anakum Allāhu wa ghadība Allāhu 'alaykum." Fa qāla: "Mahlan yā 'Āishatu, 'alayki bil rifqi wa iyyāki wal 'unfa."

Translation:

'Āishah Radiyallāhu 'Anhā reported that the Jews came to the Prophet, may benediction and salutation of Allāh be upon him, and said: "May death come upon you (as sam 'alaykum)." 'Āishah said: "And upon you, and may Allāh curse you and wrath of Allāh descend upon you." He (the Prophet) said: "Gently O 'Āishah, be kind, and keep yourself away from roughness."

We have already seen before that the Prophet admonished the Muslims to give gifts to each other in order to enhance mutual love. He said that gifts take away rancour. The Prophet himself used to give gifts and accept them (Bukhārī 51:11). But it is important that gifts should not be taken back. It can cause bad feelings.

Hadīth: Bukhārī 51, Hadīth 30

عَنْ ابْنِ عَبَّاسٍ قَالَ ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْعَائِدُ فِي هَبْنِهِ
كَالْعَائِدِ فِي قَيْئِهِ .

Transliteration:

'An Ibn 'Abbās qāla qāla al-Nabīyyu Ṣallallāhu 'Alayhi Wasallam: "Al'ā'idu fī hibatihī kal 'ā'idī fī qay'ihī."

Translation:

Ibn 'Abbās reported that the Prophet, may benediction and salutation of Allāh be upon him, said: "One who takes back his gift is like one who returns his vomit."

The Prophet taught the Muslims the manner in which hands should be washed before eating. One should begin eating in the name of Allāh, Giver of food and life; should start eating with the right hand, etc. etc. In the matter of drinking, one should not blow into the glass from which one is drinking.

h. Hadīth: Tirmidhī 20 (also in Mishkāt)

عَنْ سَلْمَانَ ... ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَرَكََةُ الطَّعَامِ
الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ .

Transliteration:

'An Salmāna... fa qāla Rasūl Allāhi Ṣallallāhu 'Alayhi Wasallama: "Baraka al-ta'āmi al-wudū'u qablahu wal wudū'u ba'dahu."

Translation:

Salmān reported from the Messenger of Allāh, may benediction and salutation of Allāh be upon him, said: "The blessing of food is to wash hands at the beginning and wash hands after (finishing) it."

Translation:

Ibn 'Abbâs reported that the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "He is not one of us who does not show kindness to our young ones and respect to our older ones."

Even if someone uses bad language, a Muslim should not reply to him with abuse as is shown in the following Tradition:

f. Hadîth: Bukhârî 78, Hadîth 38

عَنْ عَائِشَةَ أَنَّ يَهُودَ أَتَوْا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالُوا: أَلَسَّامُ عَلَيْكُمْ ،
فَقَالَتْ عَائِشَةُ: عَلَيْكُمْ وَلَعَنَكُمْ اللَّهُ وَغَضِبَ اللَّهُ عَلَيْكُمْ ، فَقَالَ: مَهْلًا يَا
عَائِشَةُ ، عَلَيْكَ بِالرَّفْقِ ، وَإِيَّاكَ وَالْعُنْفَ .

Transliteration:

'An 'Āishata anna yahūda atawū an-Nabīyya Sallallāhu 'Alayhi Wasallama fa qālu: "As-sāmu 'alaykum." Fa qālat 'Āishatu: "Alaykum wa la'anakum Allāhu wa ghadība Allāhu 'alaykum." Fa qāla: "Mahlan yā 'Āishatu, 'alayki bil rifqi wa iyyāki wal 'unfa."

Translation:

'Āishah Radiyallāhu 'Anhā reported that the Jews came to the Prophet, may benediction and salutation of Allâh be upon him, and said: "May death come upon you (as sam 'alaykum)." 'Āishah said: "And upon you, and may Allâh curse you and wrath of Allâh descend upon you." He (the Prophet) said: "Gently O 'Āishah, be kind, and keep yourself away from roughness."

We have already seen before that the Prophet admonished the Muslims to give gifts to each other in order to enhance mutual love. He said that gifts take away rancour. The Prophet himself used to give gifts and accept them (Bukhârî 51:11). But it is important that gifts should not be taken back. It can cause bad feelings.

g. Hadîth: Bukhârî 51. Hadîth 30

عَنْ ابْنِ عَبَّاسٍ قَالَ ، قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْعَائِدُ فِي هَبْتِهِ
كَالْعَائِدِ فِي قَيْئِهِ .

Transliteration:

'An Ibn 'Abbās qāla qāla al-Nabīyyu Sallallāhu 'Alayhi Wasallam: "Al'ā'idu fī hibatihi kal 'ā'idi fī qay'ihī."

Translation:

Ibn 'Abbâs reported that the Prophet, may benediction and salutation of Allâh be upon him, said: "One who takes back his gift is like one who returns his vomit."

The Prophet taught the Muslims the manner in which hands should be washed before eating. One should begin eating in the name of Allâh, Giver of food and life; should start eating with the right hand, etc. etc. In the matter of drinking, one should not blow into the glass from which one is drinking.

h. Hadîth: Tirmidhî 20 (also in Mishkât)

عَنْ سَلْمَانَ ... ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: بَرَكََةُ الطَّعَامِ
الْوُضُوءُ قَبْلَهُ وَالْوُضُوءُ بَعْدَهُ .

Transliteration:

'An Salmāna... fa qāla Rasūl Allāhi Sallallāhu 'Alayhi Wasallama: "Baraka al-ta'āmi al-wuḍū'u qablahu wal wuḍū'u ba'dahu."

Translation:

Salmān reported from the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "The blessing of food is to wash hands at the beginning and wash hands after (finishing) it."

i. Hadîth: Bukhârî 70, Hadîth 2

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ يَقُولُ: كُنْتُ غُلَامًا فِي حِجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا غُلَامُ، سَمَّ اللَّهُ وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ، فَمَا زَالَتْ تِلْكَ طَعْمِي بَعْدُ.

Transliteration:

'An 'Umara bin Abî Salamata yaqûlu kuntu ghulâman fî hijri Rasûl Allâhi Sallallâhu 'Alayhi Wasallam, wa kânat yadî tatîshu fîs sahfati, fa qâla lî Rasûl Allâhi Sallallâhu 'Alayhi Wasallam: "Yâ ghulam, samm Allâha wa kul bi yamînika, wa kul mim mâ yalîka, fa mâ zâlat tilka ta'mî ba'du."

Translation:

'Umar bin Abû Salamah narrated: 'I was a boy in the care of the Messenger of Allâh, may benediction and salutation of Allâh be upon him, and my hand was actively moving in the bowl (everywhere). The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said to me: "O boy, say Allâh's name (Basmalah - Bismillâh) and eat with your right hand, and eat from near to you". This became my manner of eating thereafter.

j. Hadîth: Tirmidhî 20

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَعَ مِنْ طَعَامِهِ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ.

Transliteration:

'An Abî Sa'îd al-Khudrî qâla kâna Rasûl Allâhi Sallallâhu 'Alayhi Wasallama idhâ faragha min ta'âmihi qâla: "Al-hamdu lillâh al-ladhî at'amanâ wa saqânâ wa ja'alanâ muslimîn."

Translation:

Abî Sa'îd Khudrî said: 'When the Messenger of Allâh, may benediction and salutation of Allah be upon him, has eaten, he said: "All praises are for Allâh, who granted us food and drink, and made us Muslims."

k. Hadîth: Bukhârî 4, Hadîth 18

عَنْ أَبِي قَتَادَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسُ فِي الْإِنَاءِ.

Transliteration:

'An Abî Qatâdata qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallama: "Idhâ shariba ahadukum fa lâ yatanaffas fîl inâ'i."

Translation:

Abû Qatadah reported that the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "When one of you drinks, he should not exhale (breath out) into the vessel (glass)."

l. Hadîth: Bukhârî 74, Hadîth 21

عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اطْفِئُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ، وَاغْلِقُوا الْأَبْوَابَ، وَأَوْكُوا الْأَسْقِيَةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ.

Transliteration:

'An Jâbirin anna Rasûl Allâhi Sallallâhu 'Alayhi Wasallama qâla: "Iffî'û al-masâbiha idhâ raqadtum wa ghalliqû al-abwâba, wa auki'û al-asqiya, wa khammirû al-ta'âma wal sharâba."

Translation:

Jâbir reported from the Messenger of Allâh may benediction and salutation of Allâh be upon him, who said: "Put out your lamp (light) when you retire to bed, and shut the doors, and cover the mouths of water skin (a pot or vessel), and cover food and drink."

i. Hadîth: Bukhârî 70, Hadîth 2

عَنْ عُمَرَ بْنِ أَبِي سَلَمَةَ يَقُولُ: كُنْتُ غُلَامًا فِي حِجْرِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، وَكَانَتْ يَدِي تَطِيشُ فِي الصَّحْفَةِ، فَقَالَ لِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَا غُلَامُ، سَمِّ اللَّهَ وَكُلْ بِيَمِينِكَ، وَكُلْ مِمَّا يَلِيكَ، فَمَا زِلْتُ تِلْكَ طَعْمِي بَعْدُ.

Transliteration:

'An 'Umara bin Abî Salamata yaqûlu kuntu ghulâman fî hijri Rasûl Allâhi Sallallâhu 'Alayhi Wasallam, wa kânat yadî tatîshu fîs sahfati, fa qâla lî Rasûl Allâhi Sallallâhu 'Alayhi Wasallam: "Yâ ghulâmu samm Allâha wa kul bi yamînika, wa kul mim mâ yalika, fa mâ zâlat tilka ta'mî ba'du."

Translation:

'Umar bin Abû Salamah narrated: 'I was a boy in the care of the Messenger of Allâh, may benediction and salutation of Allâh be upon him, and my hand was actively moving in the bowl (everywhere). The Messenger of Allâh, may benediction and salutation of Allâh be upon him, said to me: "O boy, say Allâh's name (Basmalah - Bismillâh) and eat with your right hand, and eat from near to you". This became my manner of eating thereafter.

j. Hadîth: Tirmidhî 20

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا فَرَّغَ مِنْ طَعَامِهِ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ.

Transliteration:

'An Abî Sa'îd al-Khudrî qâla kâna Rasûl Allâhi Sallallâhu 'Alayhi Wasallama idhâ faragha min ta'âmihî qâla: "Al-hamdu lillâh al-ladhî at'amanâ wa saqânâ wa ja'alanâ muslimîn."

Translation:

Abî Sa'îd Khudrî said: 'When the Messenger of Allâh, may benediction and salutation of Allâh be upon him, has eaten, he said: "All praises are for Allâh, who granted us food and drink, and made us Muslims."

k. Hadîth: Bukhârî 4, Hadîth 18

عَنْ أَبِي قَتَادَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا شَرِبَ أَحَدُكُمْ فَلَا يَتَنَفَّسُ فِي الْإِنَاءِ.

Transliteration:

'An Abî Qatâdata qâla qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallama: "Idhâ shariba ahadukum fa lâ yatanaffas fil inâ'i."

Translation:

Abû Qatadah reported that the Messenger of Allâh, may benediction and salutation of Allâh be upon him, said: "When one of you drinks, he should not exhale (breath out) into the vessel (glass)."

l. Hadîth: Bukhârî 74, Hadîth 21

عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: اطْفِئُوا الْمَصَابِيحَ إِذَا رَقَدْتُمْ، وَاغْلِقُوا الْأَبْوَابَ، وَأَوْكُوا الْأَسْقِيَةَ، وَخَمِّرُوا الطَّعَامَ وَالشَّرَابَ.

Transliteration:

'An Jâbirin anna Rasûl Allâhi Sallallâhu 'Alayhi Wasallama qâla: "Ifi'û al-masâbihâ idhâ raqadtum wa ghalliqû al-abwâba, wa auki'û al-asqiyata, wa khammirû al-ta'âma wal sharâba."

Translation:

Jâbir reported from the Messenger of Allâh may benediction and salutation of Allâh be upon him, who said: "Put out your lamp (light) when you retire to bed, and shut the doors, and cover the mouths of water skin (a pot or vessel), and cover food and drink."

7.35 Truth and falsehood

ONE OF THE names of Allâh is *al-Haqq*, the Truth. Allâh in Islâm is Allâh of Truth who expects His believers to be truthful and righteous in all their dealings with their fellow beings. Truth leads to virtue, and virtue undoubtedly leads to paradise. Opposed to the value of life is the wickedness of man to make mischief in the earth and shed blood. (Qur'ân 2: 30). Falsehood is also a vice and leads to the displeasure of Allâh.

Hadîth: Bukhârî 78, Hadîth 69

عَنْ عَبْدِ اللَّهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ الصَّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ صِدْقًا، وَإِنَّ الْكَذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَابًا.

Transliteration:

'An 'Abdillâhi 'anin Nabîyyi Sallallâhu 'Alayhi Wasallam qâla: "Inn al-sidqa yahdî ilal birri, wa inn al-birra yahdî ilal Jannati, wa inn al-rajula la yasduqu hattâ yuktaba 'ind Allâhi sididigan, wa innal kadhiba yahdî ilal fujûri, wa inn al-fujûra yahdî ilan nâri, wa inn al-rajula la yakdhibu hattâ yuktaba 'inda Allâhi kadhdhâban."

Translation:

'Abd-Allâh reported that the Prophet, may benediction and salutation of Allâh be upon him, said: "Undoubtedly truth leads to virtue and virtue leads to Paradise. And if a man continues to tell the truth, he really is recorded as truthful in the Sight of Allâh. Surely falsehood leads to vice, and vice leads to Hell fire. And if a man continues to tell lies until such time that he becomes a confirmed liar (literally his name is written down) with (in the eyes of) Allâh."

These and other wise words of the Prophet are his Traditions and form the eternal message of Islâm.

7.36 Avoid Devilish Innovations (*Bid'ah*)

THE HOLY QUR'ÂN as well as the Ahâdîth and the Sunnah of the Prophet, give a Muslim an embodiment of the code of life. They provide guidance in all walks of life — individual and social, material and moral, economic and political, legal and cultural, national and international. But in spite of all this, if someone tries to be over enthusiastic and adds something in the matters of religion which neither Allâh nor His Prophet have ever said, it is an innovation (*Bid'ah*). Giving of the lawful interpretations of dogmas and doctrines of religion is permitted by Islâm. But to concoct, fabricate and imagine in these matters are frowned at by the Prophet Muhammad. The earlier great religions of the *Ahl al-kitâb* were corrupted by fabricating what Allâh had not revealed. Muslims are asked in the following Tradition not to enter into more conjecture in the matters of *sharî'ah* and guard against devilish innovations.

a. **Hadîth: Al-Nawawî's Traditions, Hadîth 5**

عَنْ أُمِّ الْمُؤْمِنِينَ، أُمِّ عَبْدِ اللَّهِ، عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحْدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ، وَفِي رِوَايَةٍ لِمُسْلِمٍ: مَنْ عَمِلَ عَمَلًا لَيْسَ عَلَيْهِ أَمْرُنَا فَهُوَ رَدٌّ.

Transliteration:

'An umm al-mu'minin umm 'Abd-Allâhi, 'Aishata Radî-Allâhu 'Anhâ qâlat qâla Rasûl Allâhi Sallallâhu 'Alayhi Wasallam: "Man ahdatha fî amrina hâdhâ mâ laysa minhu fa huwa raddun." Rawâhu al-Bukhârî wa Muslim. Wa fî riwâyatî li Muslim: "Man 'amila 'amalan laysa 'alayhi amrunâ fahuwa raddun."

Translation:

It is reported by the Mother of the Faithful, Umm 'Abd-Allâh

‘Āishah, may Allāh be pleased with her: “The Messenger of Allāh, may benediction and salutation of Allāh be upon him, said “One who introduces (something of his own) in our affairs (affairs of religion) which does not (really) belong to it, is condemned strongly (censured).” Both Bukhārī and Muslim have related it. According to another narration in Muslim (it is related thus): “One who works a work which has no sanction (command) from us is strongly condemned”.

There is another Tradition in which the Holy Prophet has told us not to be too inquisitive in the matter of faith since too many questions may lead to devilish disagreements as happened in the case of the followers of earlier prophets. The prophets are sent as the guides to mankind with revelations and a message from Allāh. People should obey their commands and follow their teachings. In the case of Muslims, they must avoid whatever is forbidden by the Holy Prophet and do whatever he has asked them to do.

b. Hadīth: Al-Nawawī’s Forty Traditions, Hadīth 9

عَنْ أَبِي هُرَيْرَةَ ، عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ ، وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ ، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

Transliteration:

‘An Abī Hurairata ‘Abd al-Rahmān ibn Sakhrin Radī-Allāhu ‘Anhu qāla: Sami’tu Rasūl Allāhi Sallallāhu ‘Alayhi Wasallam yaqūl: “Mā nahaytukum ‘anhu fajtanibūhu wa mā amartukum bihi fa’tū minhu mā istata’tum. Fa innamā ahlaka alladhīna min qablikum kathratu masā’ilihim wa ikhtilāfuhum ‘alā anbiyā’ihim.” Rawāhu al-Bukhārī wa Muslim.

Translation:

Abū Hurairah ‘Abd al-Rahmān bin Sakhr, may Allāh be pleased with him, reported that he heard the Messenger of Allāh, may benediction and salutation of Allāh be upon him, say: “Whatever I have forbidden for you, avoid; whatever I have asked you to do, do it as far as it is within your capacity (to do it). What destroyed the people before you, was their (inquisitiveness) in asking too many questions and (as a result) their disagreements with their prophet.” Both Bukhārī and Muslim have reported it.

In yet another Tradition, the Prophet has advised the believers to leave alone those things which are not his concern.

c. Hadīth: Al-Nawawī’s Forty Traditions, Hadīth 12

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ ، حَدِيثٌ حَسَنٌ ، رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ هَكَذَا .

Transliteration:

‘An Abī Hurairata Radī-Allāhu ‘Anhu qāla qāla Rasūl Allāhi Sallallāhu ‘Alayhi Wasallam: “Min husnī Islām al-mar’i tarkuhu mā lā ya’nihī.” Hadīthun hasanun. Rawāhu al-Tirmidhī wa ghairuhu hākudhā.

Translation:

It is reported from Abū Hurairah who said: ‘The Messenger of Allāh, may benediction and salutations of Allah be upon him, said: “One of the excellent things of a man’s (believers) Islām is to leave alone futile pursuits”. It is an excellent Tradition which is related by Tirmidhī and others like this.

Another Tradition of the Holy Prophet speaks of complete obedience to the leader of the community even if he is a slave, yet commands in accordance with the commands of Allāh and His

‘Āishah, may Allāh be pleased with her: “The Messenger of Allāh, may benediction and salutation of Allāh be upon him, said “One who introduces (something of his own) in our affairs (affairs of religion) which does not (really) belong to it, is condemned strongly (censured).” Both Bukhārī and Muslim have related it. According to another narration in Muslim (it is related thus): “One who works a work which has no sanction (command) from us is strongly condemned”.

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عَنْ أَبِي هُرَيْرَةَ ، عَبْدِ الرَّحْمَنِ بْنِ صَخْرٍ رَضِيَ اللَّهُ عَنْهُ ، قَالَ : سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ : مَا نَهَيْتُكُمْ عَنْهُ فَاجْتَنِبُوهُ ، وَمَا أَمَرْتُكُمْ بِهِ فَأَتُوا مِنْهُ مَا اسْتَطَعْتُمْ ، فَإِنَّمَا أَهْلَكَ الَّذِينَ مِنْ قَبْلِكُمْ كَثْرَةُ مَسَائِلِهِمْ وَاخْتِلَافُهُمْ عَلَى أَنْبِيَائِهِمْ ، رَوَاهُ الْبُخَارِيُّ وَمُسْلِمٌ .

Transliteration:

‘An Abī Hurairata ‘Abd al-Rahmān ibn Sakhrin Radī-Allāhu ‘Anhu qāla: Sami’tu Rasūl Allāhi Sallallāhu ‘Alayhi Wasallam yaqūl: “Mā nahaytukum ‘anhu fajtanibūhu wa mā amartukum bihi fa’tū minhu mā istata’tum. Fa innamā ahlaka alladhīna min qablikum kathratu masā’ilihim wa ikhtilāfuhum ‘alā anbiyā’ihim.” Rawāhu al-Bukhārī wa Muslim.

Translation:

Abū Hurairah ‘Abd al-Rahmān bin Sakhr, may Allāh be pleased with him, reported that he heard the Messenger of Allāh, may benediction and salutation of Allāh be upon him, say: “Whatever I have forbidden for you, avoid; whatever I have asked you to do, do it as far as it is within your capacity (to do it). What destroyed the people before you, was their (inquisitiveness) in asking too many questions and (as a result) their disagreements with their prophet.” Both Bukhārī and Muslim have reported it.

In yet another Tradition, the Prophet has advised the believers to leave alone those things which are not his concern.

c. Hadīth: Al-Nawawī’s Forty Traditions, Hadīth 12

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ ، حَدِيثٌ حَسَنٌ ، رَوَاهُ التِّرْمِذِيُّ وَغَيْرُهُ هَكَذَا .

Transliteration:

‘An Abī Hurairata Radī-Allāhu ‘Anhu qāla qāla Rasūl Allāhi Sallallāhu ‘Alayhi Wasallam: “Min husnī Islām al-mar’i tarkuhu mā lā ya’nihi.” Hadīthun hasanun. Rawāhu al-Tirmidhī wa ghairuhu hākadhā.

Translation:

It is reported from Abū Hurairah who said: ‘The Messenger of Allāh, may benediction and salutations of Allah be upon him, said: “One of the excellent things of a man’s (believers) Islām is to leave alone futile pursuits”. It is an excellent Tradition which is related by Tirmidhī and others like this.

Another Tradition of the Holy Prophet speaks of complete obedience to the leader of the community even if he is a slave, yet commands in accordance with the commands of Allāh and His

Prophet. The Prophet also forecast the time when there will be disagreement among the Ummah. He advised them to obey his Sunnah and the Sunnah of the *Râshidûn Caliphs* or Rightly Guided Caliphs. The Prophet also asked them to be beware of the concocted and fabricated things in the matter of religion since every devilish innovation is nothing but misguidance.

d. Hadîth: Al-Nawawî's Forty Traditions, Hadîth 28

عَنْ أَبِي نَجِيحٍ الْعَرَبَاضِ بْنِ سَارِيَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: وَعَظَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَوْعِظَةً وَجِلَتْ مِنْهَا الْقُلُوبُ ، وَذَرَفَتْ مِنْهَا الْعُيُونُ ، فَقُلْنَا: يَا رَسُولَ اللَّهِ ، كَأَنَّهَُا مَوْعِظَةٌ مُودَّعٌ فَأَوْصِينَا ، قَالَ: أَوْصِيكُمْ بِتَقْوَى اللَّهِ عَزَّ وَجَلَّ وَالسَّمْعِ وَالطَّاعَةِ وَإِنْ تَأَمَّرَ عَلَيْكُمْ عَبْدٌ ، فَإِنَّهُ مَن يَعْشَ مِنْكُمْ فَمَسِيرَى اخْتِلَافًا كَثِيرًا ، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ ، عَصُوا عَلَيْكُمْ بِالنَّوَاجِدِ ، وَإِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ ، فَإِنَّ كُلَّ بَدْعَةٍ ضَلَالَةٌ ، رَوَاهُ أَبُو دَاوُدَ وَالتِّرْمِذِيُّ ، وَقَالَ: حَدِيثٌ حَسَنٌ صَحِيحٌ .

Transliteration:

'An Abî Najîh al-'Irbâd ibn Sâriyata Radî-Allâhu 'Anhu qâla: "Wa wa'aẓanâ Rasûl Allâhi Sallallâhu 'Alayhi Wasallam mau'izatan wajilat minhâ qulûb, wa dharafat minhâ al-'uyûn. Fa qulnâ yâ Rasûl Allâh, ka annahâ mau'izatu muwaddi'in fa aẓînâ. Qâla: "'Ûsikum bi taqwâ Allâh 'Aẓa wa-jall, wal sam'i wal tâ'ata wa in ta'ammara 'alaykum 'abdu; fa innahu man ya'isha minkum fa sayarâ ikhtilâfan kathîran, fa 'alaykum bi sunnati wa sunnati al-khulafâ' al-râshidîn al-mahdiyyîn 'ad dū 'alaykum bil nawâjidi. Wa iyyâkum wa muhdathât al-umûr. Fa inna kulla bid'atin da'lâlah." Rawâhu Abû Dâ'wûd wal Tirmidhî wa qâla: 'Hadîthun hasanun sahihun.'

Translation:

Abû Najîh al-'Irbâd bin Sâriyah, may be pleased Allâh with him, reported that the Messenger of Allâh, may benediction and salutation of Allâh be upon him, gave us admonitions (in a sermon) which moved our hearts and which made our eyes drop tears, then we said: "O Messenger of Allâh, it seems as if it is a farewell address, so give us a testamentary admonition." He (the Prophet) said: "I give you testamentary admonition that you have a pious fear of Allâh, the Most High, that you listen and obey even if a slave is appointed as your leader. Undoubtedly one who lives long among you will see many disagreements. So it is necessary for you to observe my Sunnah and the Sunnah of the *Râshidun Caliphs* who are rightly guided, holding on to them with your molar teeth (with steadfastness). Beware of the fabricated matters, because every innovation means going astray. Abû Dâ'wûd has related it and also Tirmidhî who said: "It is an excellent and genuine Tradition"

7.37 Keep your Tongue under Control

A MAN'S SAFETY lies in keeping one's tongue under control. A man can use his tongue for remembering Allâh, saying prayers, doing lawful duties, earning his livelihood and to promote better relationship with mankind. It can also be engaged in quarrelling, abusing and cursing people. One's tongue can thus make or mar human understanding. Mere verbal argumentation does not solve the problems of religion, it rather confuses them. As Maulânâ Jalâl al-Dîn Rûmî has said:

Gar ze istidlâl kâr-i-Dîn hûde

Fakhr Râzî râzdâr-i-Dîn hûde

(If the affairs of religion were solved merely by argumentation, then Fakhr al-Dîn al-Râzî would have been the holder of secrets of religion).

Guidance comes from Allāh, so does the Divine knowledge and understanding in the matters of religion. Hell will be filled by evil doers on account of 'the harvest of their tongue.' Therefore, the Holy Prophet has asked the believers: "Keep this (your tongue) under control."

a. Hadīth: Al-Nawawī's Forty Traditions, Hadīth 29

عَنْ مُعَاذِ بْنِ جَبَلٍ رَضِيَ اللَّهُ عَنْهُ قَالَ ، قُلْتُ يَا رَسُولَ اللَّهِ : أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِي الْجَنَّةَ وَيُبَاعِدُنِي عَنِ النَّارِ ، قَالَ : لَقَدْ سَأَلْتَ عَنْ عَظِيمٍ ، وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسِرَّهُ اللَّهُ تَعَالَى عَلَيْهِ ، تَعْبُدُ اللَّهَ لَا تُشْرِكُ بِهِ شَيْئًا ، وَتُقِيمُ الصَّلَاةَ وَتُؤْتِي الزَّكَاةَ ، وَتَصُومُ رَمَضَانَ ، وَتَحُجُّ الْبَيْتَ ، ثُمَّ قَالَ : أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ ؟ الصَّوْمُ جَنَّةٌ ، وَالصَّدَقَةُ تُطْفِئُ الْحَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ ، وَصَلَاةُ الرَّجُلِ فِي جَوْفِ اللَّيْلِ ، ثُمَّ تَلَا : تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ ... حَتَّى بَلَغَ يَعْمَلُونَ ، ثُمَّ قَالَ : أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ وَعَمُودِهِ وَذُرْوَةِ سَنَامِهِ ؟ قُلْتُ : بَلَى يَا رَسُولَ اللَّهِ ، قَالَ : رَأْسُ الْأَمْرِ الْإِسْلَامُ ، وَعَمُودُهُ الصَّلَاةُ ، وَذُرْوَةُ سَنَامِهِ الْجِهَادُ ، ثُمَّ قَالَ : أَلَا أُخْبِرُكَ بِمَلَاكٍ ذَلِكَ كُلُّهُ ؟ قُلْتُ : بَلَى يَا رَسُولَ اللَّهِ ، فَأَخَذَ بِلِسَانِهِ ، وَقَالَ : كُفَّ عَلَيْكَ هَذَا ، قُلْتُ يَا نَبِيَّ اللَّهِ : وَإِنَّا لَمُؤَاخِذُونَ بِمَا نَتَكَلَّمُ بِهِ ؟ فَقَالَ : ثَكَلَتْكَ أُمُّكَ ، وَهَلْ يَكُفُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ ، أَوْ قَالَ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ ؟ ، رَوَاهُ التِّرْمِذِيُّ وَقَالَ : حَدِيثٌ حَسَنٌ صَحِيحٌ .

Transliteration:

'An Mu'adh bin Jabal Radī-Allāhu 'Anhu qāla: "Qultu yā Rasūl Allāh, akhbirnī bi'amali yudkhlunī al-jannata wa yubā'idnī 'an al-nāri." Qāla: "Laqad sa'alta 'an 'aẓimin, wa innahu la-yasīrun 'alā man yassarahu Allāhu Ta'āla 'alayhi. Ta'bud Allāha lā tushrikū bihi

shay'an, wa tuqim al-salāta, wa tu'tī al-zakāta wa tasumū Ramadāna, wa talhujj al-Bayta." Thumma qāla: "Alā adulluka 'alā abwāb al-khayri? Al-saumu junnatun, wal sadaqatu tutfi'u al-khatī'ata kamā yutfi'u al-mā'u al-nāra, wa salāt al-rajuli fī jawf al-layli. Thumma talā: "Tata jāfā junūbuhum 'an al-madāji'i" ... hattā halagha "Ya'maluna. Thumma qāla: "Alā ukhbiruka bi ra'sil amri wa 'amudihi wa dhirwati sināmihi?" Qultu: "Balā, yā Rasūl Allāh." Qāla: "Ra's al-amr; al-Islām; wa 'amuduhu al-salāt, wa dharwatu sanāmihi al-jihād." Thumma qāla: "Alā ukhbiruka bi malaki dhālika kullahu?" Qultu: "Balā yā Rasūl Allāh." Fa akhadha bi lisānihi wa qāla: "Kuffa 'alayka hādha." Qultu: "Yā Nabī Allāh, wa innā la mu'akhadhīna bimā natakallamu bihi?" Fa qala: "Thakilatka ummuka, wa hal yakubbu al-nāsa fīl nāri 'alā wujūhihim, au qāla 'alā manākhirihi illā hasā'id al-sinatihi?" Rawāhu al-Tirmidhī wa qāla Hadīthun hasanun sahihun.

Translation:

Mu'adh bin Jabal, may Allāh be pleased with him, said: 'I said: "O Messenger of Allāh, tell me about some act (that I may do) which will surely make me enter into paradise and keep me away from hell." He (the Prophet) replied: "You have asked me concerning a great thing and yet it is an easy thing for one for whom Allāh wants to make it easier. It is that you should worship Allāh without associating with Him anything, and that you should offer your prayers and give the poor-rate (Zakāt) and fast during (the month of) Ramadān, and go on pilgrimage to the House (of Allāh)." Then he (the Prophet) said: "May I not point out to you the gates of good things? (They are) fasting which is a protection and that giving of charity quenches sin just as water extinguishes the fire, and that one should say prayer during the night. Then he recited (two verses from the Qur'ān):

"Their sides leave off the couches (while yet there is night) calling upon their Lord in fear and in desire, and that wherewith we have provided them they spend. No soul knoweth whatever is kept hidden for them of perfect comfort (lit. coolness of the eyes) as a

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Translation:

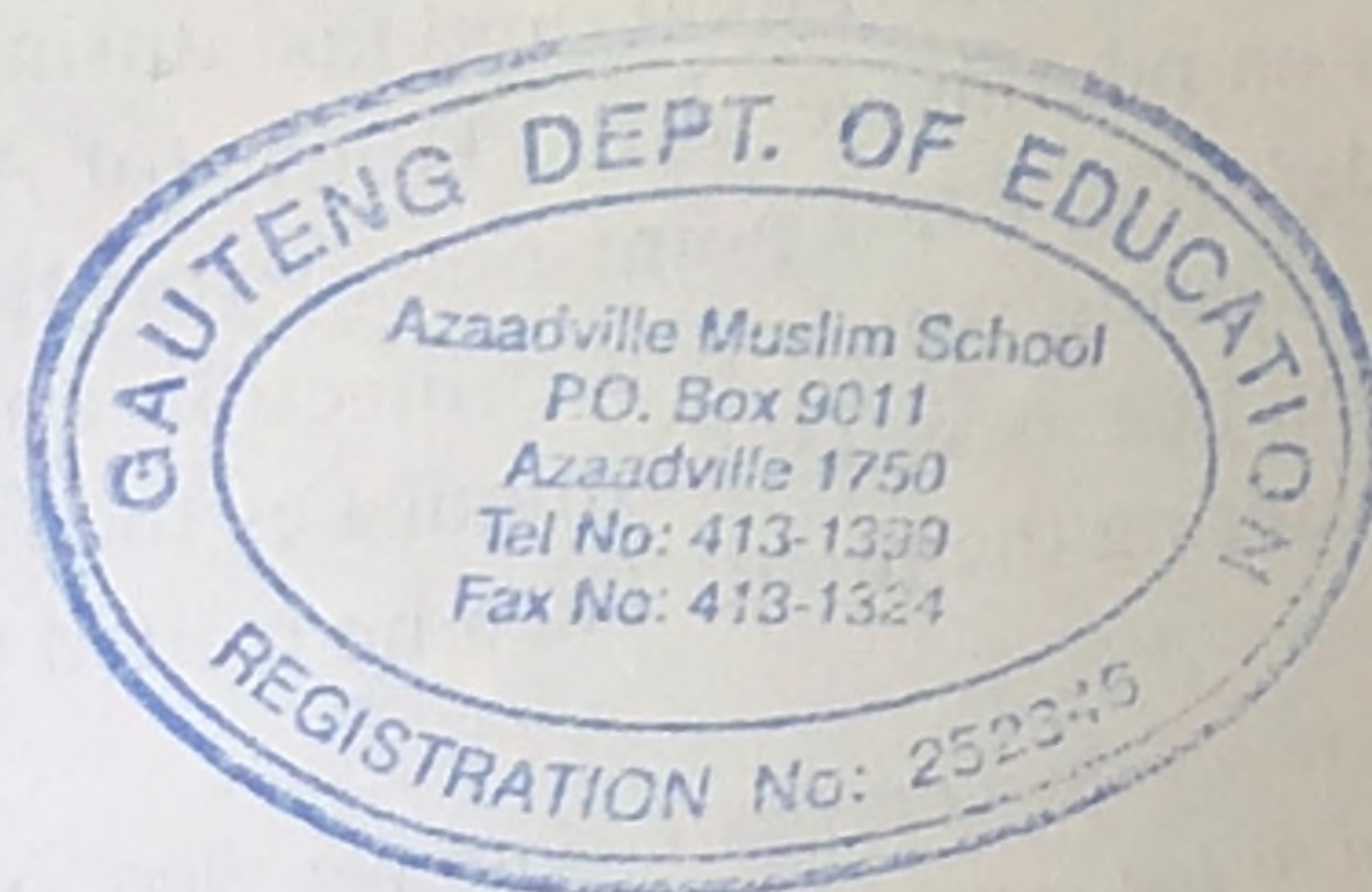
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recompense for that which they have been working." — *Sûrah* 32:16-17.

Then he (the Prophet) said: "May I not also inform you about the beginning of the matter, its pillar and the height of its prominence?" I replied: "Certainly, O Messenger of Allâh." He (the Prophet) said: "The beginning of the matter is Islâm and its pillar is Prayers and the height of its prominence is the Jihâd (Holy War)." Then he (the Prophet) said: "May I not tell you how to acquire all this?" I replied: "Certainly, O Messenger of Allâh." Then he took hold of his tongue and said: "Keep this (tongue) under control." I answered: "O Prophet of Allâh, undoubtedly then we are blameworthy for what ever we speak with it." The (the Prophet) replied: "May your mother be bereft of you. Will people be lying in the hell on their faces — or he said 'on their noses' — for any other reason then (what they reaped as) the harvest of their tongues?" Tirmidhî related it and said: "It is an excellent and genuine Tradition".

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About the Author

Professor 'Abdur Rahmân I Doi, born in an Islâmic environment in Himmatnagar (India) started his early education in a Madrasah. He secured his B.A. (Hon.) in the first class from the University of Bombay and was awarded a gold-medal. He passed his M.A., examination in the first class from the same University and was awarded a gold medal. The University of Bombay then awarded him a merit scholarship to join the University of Cambridge as a research scholar. In England he had enormous opportunity to work on Arabic and Islâmic manuscripts deposited in various libraries. He obtained his Ph.D degree in 1964. He revived the Muslim Students' Association at the University of Cambridge which was lying dormant for many years after Sir Muḥammad Iqbâl's departure.

In 1965, he took up his appointment at the University of Nigeria, Nsukka, where he designed, introduced and taught the courses in Islâmic Studies. In 1967 he moved to the University of Ife as a research scholar in the Institute of African Studies. Later on he became Head, Department of Religious Studies and Philosophy at Ife. When the department was split into two he became the Head, Department of Religious Studies. In 1977 he was appointed as Professor and Director, Centre for Islâmic Legal Studies, Ahmadu Bello University, Zaria, the position which he held until January 1989. He was Professor at the International Islâmic University in Malaysia for 5 years. At present he is Professor in the Department of Islâmic Studies at Rand Afrikaans University, Johannesburg, South Africa.

Professor Doi has served on many Committees and Boards concerned with Islâmic Studies and Sharî'ah. He was once the Editor-in-chief of Nigerian Journal of Islâm; Chairman, Editorial Board of Sharî'ah Law Reports and Editorial Board Journal of Islâmic and Comparative Law. He is a member of Editorial Boards of various journals abroad including Islâmic Education Quarterly, Cambridge; Islâmic and Comparative Law Quarterly, New Delhi; Journal of Christian-Muslim Relations, Birmingham and The Search: Journal of Arabic Islâmic Studies, Miami, (U.S.A.). He was Vice-President of Nigerian Association for Study of Religion. He is a foundation member with Colleges of Islâmic Legal Studies, in the various states of Nigeria. He has contributed many articles to well known periodicals in Islâmic Studies. His books include: Women in Sharî'ah; Non-Muslims in Sharî'ah; Sharî'ah in the 15th Century Hijrah; Islâm in Nigeria; Introduction to the Qur'ân; Introduction to the Hadîth; The Cardinal Principles of Islâm; Prayers from the Qur'ân and Sunnah; Shaikh 'Uthmân Dan Fodio, the Mujaddid and Mujâhid of West Africa, and Sharî'ah: The Islâmic Law.

He has attended a number of International Conferences on Islâm including The World Conferences on Muslim Education, Conferences on Islâmic Social Science, International Sirah Conference, Muslims' Scholars Conference, International Qur'ân Congress, Sharî'ah Conference, etc.